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THE TRUE Fortune-Teller

• O R,
GUIDE to KNOWLEDGE.

Discovering the whole Art of *Chiromancy*,
Physiognomy, *Metoposcopy*, and *Astrology*.

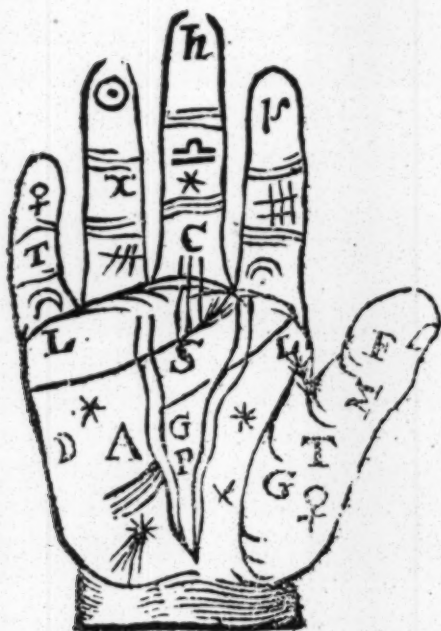
C O N T A I N I N G

1. A Discription of the Planets, their Power and Influence over the Bodies of Men, Women, and Children.
2. Of the several Lines, Mounts, Marks, Angles, and Sacred Characters in the Hand and Wrist; and by what Planets they are Governed as to good or bad Fortune.
3. Of Physiognomy.
4. Observations on the Eyes, Eye-brows, Nose, Ears, Chin, Neck, Hair, Beard, and Face.
5. Metoposcopy, or the signification of the Lines in the Face.
6. Of Moles, and their signification.
7. Of Dreams and their Interpretations.
8. Of Nativities, and their Calculation.
9. Of the Rod by which hidden Treasure is found.
10. Of Marriages, and at what time any Person shall be Married.
11. Rules to know the danger of Death.
12. The manner of Resolving doubtful Questions, as to Friends, Marriages, places of Abode, Health, Prosperity or Adversity, Love or Business.
13. Of *Pythagoras* his Wheel of Fortune.
14. Of the good and bad Days of each Month relating to Health.

The Fourth Edition Corrected and Amended.

L O N D O N,

Printed for E. Tracy, at the *Three-Bibles*
on *London-Bridge*. 1698.



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THE CONTENTS.

CHAPTER I. <i>A Discourse of the Planets and Signs of the Zodiack, with Observations upon their power and influence on the Bodies of Men, Women, and Children</i>	2
Chap. II. <i>A Description of the Lines in the Hand, and mounts their scituate. How they communicate with the other parts of the Body, and by what Planets they are chiefly governed</i>	5
Chap. III. <i>An Explanation of marks, or sacred characters on the Hands of Men and Women, as they signifie either good or bad Fortune</i>	9
Chap. IV. <i>Of the Hand most proper to be inspected, and what is most material to be observed therein, &c.</i>	16
Chap. V. <i>Of the wrist Lines, and the good and bad Fortune they predict to men and women, &c.</i>	18
Chap. VI. <i>Of the Line of Life, and what is thereby of good or bad Fortune to be observed</i>	23
Chap. VII. <i>A Discourse of the Table-line, and its signification upon sundry occasions, &c.</i>	26
Chap. VIII. <i>Predictions on the characters or marks appearing on the middle Line, relating to the good or bad Fortune in men or women</i>	29
Chap. IX. <i>Prognostications as to good or bad Fortune in men or women, from the Line called the Girdle of Venus</i>	33
Chap. X. <i>Judgments on the Hepatick Line, as to good or bad Fortune in men or women</i>	35
Chap. XI. <i>Judgments, or Chiromantial observations on the milky-way</i>	73
Chap.	

The Contents.

- Chap. XII.** *Of the Suns Line, and Line of Saturn, and what Predictions are to be observed from them*
- Chap. XIII.** *Of the Cephalick Line, and what is to be observed thereby*
- Chap. XIV.** *Of the plain of Mars, place of the Moon commonly called the mount, and judgment on what materially signified therein*
- Chap. XV.** *Of the Angles, observed in Chiromancy, relating to good or bad Fortune in man or woman.*
- Chap. XVI.** *Of the mounts or fleshy parts at the Root of the Fingers, attributed to Jupiter, Saturn, Sun, and Mercury, as also the Fingers to them attributed*
- Chap. XVII.** *Of the Thumb and Nails, and what good or bad Fortune is to be observed thereby*
- Chap. XVIII.** *Of Physiognomy*
- Chap. XIX.** *Observations taken from the Hair, Beard, Chin, Eye-brows, and Neck, with the Explanation of their divers significations*
- Chap. XX.** *Physiognomical Judgments upon the Eyes, Nose, Ears, Mouth and Face*
- Chap. XXI.** *Metoposcopy, or the Lines in the Face, and their significations, relating to good or bad Fortune in man or woman*
- Chap. XXII.** *A Treatise of Moles, and their significations, &c.*
- Chap. XXIII.** *Of Dreams, and their Description*
- Chap. XXIV.** *Exemplary Dreams, and their Interpretations which have exactly come to pass, taken out of History, and other remarkable Stories*
- Chap. XXV.** *Dreams, and their Observations, or Interpretations according to the good or bad Accidents, that frequently befall Mankind*
- Chap. XXVI.** *A Discourse relating to Nativities, and their Calculation, so far as is warrantable from the Rules of Astrology*

The Contents.

of Chap. XXVII.	A short Discourse of Corilimanty, and of the Rod by which hidden Treasure is found	131
Chap. XXVIII.	A second Observation of Nativities here is to known, or give wonderful guesses by the marks or lines of the Hand, Eyes, Forehead, and the like	132
Mod Chap. XXIX.	A Discovery of the time of Marriages, what or in what year of their Age the party will be Married, by certain Marks and Rules appearing in the Hand	139
Chap. XXX.	Rules to be observed to know the eminent the R danger any Person is in as to his or her Health	141
Chap. XXXI.	Divers Rules to know by the Art of Physiognomy the danger of Diseases relating to Death	143
Chap. XXXII.	How to find out the Genius of a Country, and be sensible of its wonderful effects	147
Chap. XXXIII.	Observations taken from the days of the Moon, with relation to the Birth of mankind, as to the undertaking of business, by that means rendered fortunate or unfortunate	150
Chap. XXXIV.	The manner of Resolving doubtful Questions, in relation to Friends, Marriages, Place of Abode, Health, Prosperity, or Adversity, Love, or Business, with many more of the like nature within the Rules of Astrology	153
Chap. XXXV.	A further Observation of the Planets, and their Operation on Mankind	157
Chap. XXXVI.	Of the Pythagorian-Wheel, commonly called the Wheel of Fortune, and what is to be observed thereby, as to good or bad Fortune relating to man or woman	160
Chap. XXXVII.	An account of the good and bad days in each month relating to Sickness and Health	162
Chap. XXXVIII.	The fixed Stars, and their Scituati- on, profitable for Mariners, by which they may be directed how to Steer, &c.	165

NOTE

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The Contents.

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The Contents.

- Chap. XII. Of the Suns Line, and Line of Saturn, and what Predictions are to be observed from them
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- Chap. XIX. Observations taken from the Hair, Beard, Chin, Eye-brows, and Neck, with the Explanation of their divers significations
- Chap. XX. Physiognomical Judgments upon the Eyes, Nose, Ears, Mouth and Face
- Chap. XXI. Metoposcopy, or the Lines in the Face, and their significations, relating to good or bad Fortune in man or woman
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The Contents.

Chapter XXVII.	A short Discourse of Corilimancy, and of the Rod by which hidden Treasure is found	131
Chapter XXVIII.	A second Observation of Nativities here it is to be known, or give wonderful guesses by the marks or lines of the Hand, Eyes, Forehead, and the like	132
Chapter XXIX.	A Discovery of the time of Marriages, in what year of their Age the party will be Married, by certain Marks and Rules appearing in the Hand	139
Chapter XXX.	Rules to be observed to know the eminent the Danger any Person is in as to his or her Health	141
Chapter XXXI.	Divers Rules to know by the Art of Physiognomy the danger of Diseases relating to Death	143
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Chapter XXXIII.	Observations taken from the days of the Moon, with relation to the Birth of mankind, as to the undertaking of business, by that means rendered fortunate or unfortunate	150
Chapter XXXIV.	The manner of Resolving doubtful Questions, in relation to Friends, Marriages, Place of Abode, Health, Prosperity, or Adversity, Love, or Business, with many more of the like nature within the Rules of Astrology	153
Chapter XXXV.	A further Observation of the Planets, and their Operation on Mankind	157
Chapter XXXVI.	Of the Pythagorian-Wheel, commonly called the Wheel of Fortune, and what is to be observed thereby, as to good or bad Fortune relating to man or woman	160
Chapter XXXVII.	An account of the good and bad days in each month relating to Sickness and Health	162
Chapter XXXVIII.	The fixed Stars, and their Scituation, profitable for Mariners, by which they may be directed how to Steer, &c.	165

The Contents.

Chap. XXXIX. *An Essay by way of Discourse of substance and nature of Heaven, and of Celestial dies, &c. Or a Scheme of Divine and Natural losophy.*

Chap. XL. *A Treatise of fiery Meteors, and their neration*

Chap. XLI. *A Treatise of Airy Impressions; their Na and Generation, &c.*

Chap. XLII. *Of the perfect Composition which are in nature of things, by which the four Elements are considered*

THE INTRODUCTION.

Although some People are so vain, as to have all Arts and Sciences in contempt, yet certain it is, that the Great Creator of the Glorious Universe, has so ordered it, that he has Ingraven, as it were, *Mysterious Characters* upon every Creature; whereby those, whose Understandings are assisted by Divine Knowledge, may unfold future things; and on Men and Women, more especially, his Peculiar Signet, or Sacred Mark, is imprinted, to stir them up to seek Wisdom and Knowledge, that so they may pry into the obscure or hidden Mysteries of Fate, the which being known, they may avoid eminent Dangers, or observe the better to use those Blessings and Advantages to God's Glory. These things considered, I hope none will judge too rashly of this Work, before they have seriously, with judgment and much deliberation, perused it; till when, and 10 Times beyond, Heaven permitting, I remain, Reader,

Yours to serve you,

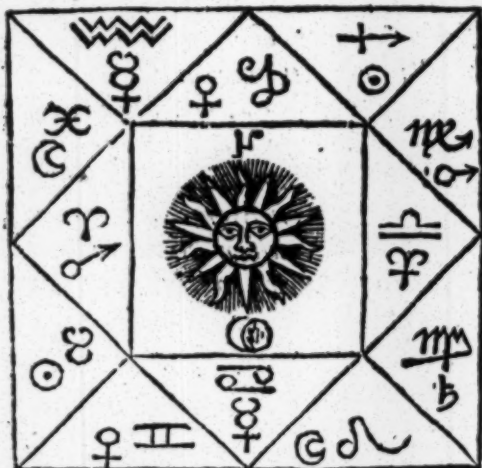
J. S.

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CHAP

C H A P. I:

*A Discourse of the Planets and Signs of the
Zodiack, with Observations upon their
power and influence on the Bodies of Men,
Women, and Children.*



GOverning the body of man, as second Causes, substituted as it were by the wise Creator and Governor of all things, are 7 Planets, called wandering Stars, whose influence greatly operates in all Seasons, and disposes the mind to act and do, as well as urging or pushing on their good or bad Fortune, and the highest of these is Saturn, a Planet disposing men to slowness in business, melancholy, danger, and such ways as expose them to many Misfortunes. The next

The True Fortune-Teller.

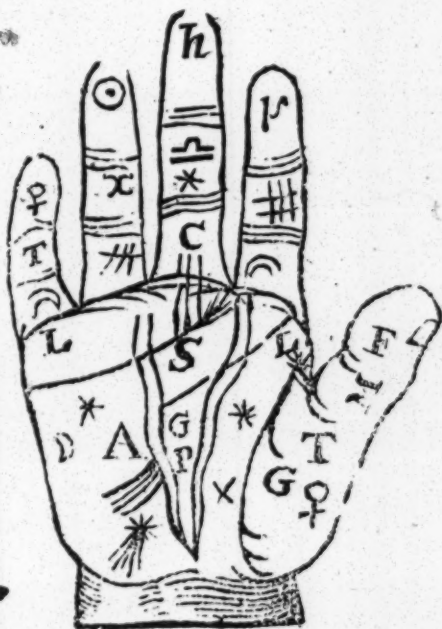
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in order is *Jupiter*; whose influence is more mild and benign, giving a chearful heart and prosperous progress in affairs, whose kind aspect many times qualifies and allays the malignity of his superiour Planet. *Mars* is beneath him, who predominates over fiery spirits, stirs up to rashness, war, wranglings, roils, and the like; but he again is tempered by the *Sun*'s influence, who moves beneath him, and in men creates chearfulness, disposing them to be healthful and vigorous, and those that are born under the Domination of his glorious Planet, for the most part attain honour and high preferment. *Venus* moving next beneath the Sun, disposes those o're whom she has a peculiar influence to a gentle, mild, and loving temper, dispelling wrath and hatred. *Mercury* is next, creating levity and fickleness of mind, where he has dominion. Beneath him, and moving nearest the terrestrial Globe, is the *Moon*, which immediately governs all watery bodies and flegmatic humours, her powers the Ocean feels in Ebbs and Flows, as does the blood of man. Many other things are attributed to these Planets as secundary causes, disposing the bodies and minds of men, rendering them fortunate, or unfortunate, of which I shall have occasion to discourse hereafter. Their chief effects in man's body are these, and are known

by these Characters, *viz.* Saturn ♄ in the left Foot, Jupiter ♃ in the Stomach, Mars ♂ in the Genitals, the Sun ☉ in the Head, Venus ♀ in the left Arm, Mercury ☿ in the right Arm, the Moon ☾ in the Head; and from these Parts their influence moves and turns, as they are predominant throughout the whole Body, and have more or less force according to the sign they are in, respect to the time of the Party's Nativity, which Signs of the Zodiack, or Imaginary Circle, are known by these Characters, *viz.* Aries ♈, Taurus ♉, Gemini ♊, Cancer ♋, Leo ♌, Virgo ♍, Libra ♎, Scorpio ♏, Sagittarius ♐, Capricorn ♑, Aquarius ♒, Pisces ♓. Through the twelve Signs, the Sun's progress makes our Year, and renders the Seasons to Mankind, distributing Heat or Cold as it ascends or retrogrades. And thus much at present for the Planets and Celestial Signs.

CHAP. II.

Description of the Lines in the Hand, and Mounts their Scituate. How they communicate with the other parts of the Body, and by what Planets they are chiefly governed.



HAVING given you, Reader, some insight into this great and mysterious Science, I shall now come nearer to the material mat-

ter, and let you understand by what means the Fates of Mortals may be foreseen, and many eminent dangers prevented by a timely imploration of that God, in whose hand is all the breath of Life, and on whom alone our safety depends. And first you must understand, that of all the members of the body, none so plainly exposes our Fortunes and Fates as the Hand; for in that the God of Nature has ingraven legible Characters, to be read by the studious and industrious, whom it is his pleasure to reveal such Secrets. And those are the Lines and Joynts, &c. apparent in the Palm, Thumb and Fingers, which have an immediate intercourse, though by devious ways, with the chief seats of life, having divers Names, derived partly from the place of intercourse. But for the more easy understanding, I shall give you only the usual and proper Names. As, 1. The Line of Life, or Line of the Heart, governed by the *Sun*. 2. The Cephalique or middle Natural Line, governed by *Jupiter* and the *Moon*. 3. The Line of the Brain, governed by *Mercury*. 4. The Table Line, or the Line of Fortune, governed by *Jupiter*. 5. *Venus's* Girdle, governed by that Planet. 6. The Line of Death, or Sister to the Line of Life, governed by *Saturn*. 7. The Percussion, governed by *Mars* and the *Moon*. 8. The Circle of the

Wrist

Wrist is left to *Mars* in *Aries*. Besides these are divers other Lines, not common to all Hands: As the way of the *Sun*, and milky way, and way of *Saturn*, and therefore are called uncertain Lines, not greatly taken notice of in Chiromancy.

The scituation or place of the Lines above-named, I thus discover, *viz.* The Line of Life incloses the Thumb, separating it from the plain of *Mars*. The middle Natural Line, takes its beginning at the rising of the fore-finger, near the Line of Life, and ends at the mount of the *Moon*. The Line of the Brain, commonly called the Liver-line, reaches to the Table-line, making a Triangle thus:

The Table-line, or Line of Fortune, begins under the mount of *Mercury*, and ends near the Index and the middle finger. The Girdle of *Venus* begins near the Joynt of the little finger, and ends between the fore-finger and middle finger. The Line of Death, &c. when it plainly appears, is a counter-line to that of Life, and therefore is called it's Sister, ending as it ends. The Percussion is between the mounts of *Venus* and the *Moon*. The Wrist-Lines, commonly called Resceta, are no other than those Joynts that part the Hand.

As for the mounts before-mentioned, they are no other than the fleshy parts, or little risings

rifings at the Roots of the fingers, &c. And are called by the Names of sundry Planets that rule them; nor are they insignificant in this Science. As for the Fingers and Thumb, there are divers marks on them worthy of consideration, and are governed, *viz.* the Thumb by *Venus*, the Fore-finger by *Jupiter*, the middle by *Saturn*, the third by the *Sun*, the last by *Mercury*, and of all others that has the nearest communication with the Heart. As for the hollow of the Hand it is attributed to *Mars*, according to the following Verse :

*To Venus rule the Thumb we do commit,
The Finger first to rule mild Jove thinks fit,
The next old Saturn does dispose and guide,
To Sol's bright rule the third is ever ty'd,
The Brawn the Moon with watery Beams
directs,
The Hollow Mars with pointed Rays affects,
The least Finger has Mercury's Aspects.*

And thus much at present for the Lines &c. of the Hand; from discoursing of which I shall proceed to other Marks worthy of Observation.

CHAP. III.

An Explanation of Marks, or Sacred Characters, on the Hands of Men and Women, as they signify either good or bad Fortune.



IN the Hands of many persons, as well men as women, are observed oftentimes Letters or Sacred Characters, imprinted by Nature

ture to demonstrate their good or evil Fortune; and these ought greatly to be observed for their significations will have their event. And into the Mystery of Explanation in this cause, for the sake such as bear them, shall dare to wave.

In this case the Hand must be imagined East, West, North, and South: The little finger side being accounted the East, the fingers ends the South, the Thumb the West and the Wrist-joynt the North. Now if happen that an A be found between the mount of the Moon and hollow of the Hand it denotes a sickly body, subject to losses, crosses, imprisonment, banishment, and divers other misfortunes; but on the contrary, if the Letter appear fair in North part of the Hand towards the Mount of *Venus*, it signifies happy Marriages, Prosperity, Joy, delight in beauteous Women, and rich Matches. But again on the contrary, if A be found on the mount of *Saturn*, it signifies delay in Business, loss of Law-suits, and Estate, Imprisonment, Sicknes, and the like, and over and above threatens the Party with a short Life. If be in lower part of the plain of *Mars*, it denotes Death by Arms, or in some Broil; but if there be a Triangle above the Wrist it denotes the Party shall be Murthered: And if it stand near the mount of *Venus* in a man's Hand

Hand, it denotes he shall fall a Sacrifice to the revenge of a Woman, or in her quarrel. If a touch upon the mount of the *Moon*, it threatens the party with great imbecillity and defect of Judgment, naturally, or occasioned by sickness, as likewise a sickly constitution.

If T happen to be on the mount of *Venus*, it denotes success in Love and happy Marriages, if it be not so low as to cut the Line of Life; for if it do, let the party certainly expect great crosses in Love and Business, and if he marry, to live an unquiet and unhappy life. If it appear between the Thumb and the Finger, it denotes Joy and Content, a Wife with Beauty and Riches, &c. If it be in the midst of the mount, it signifies much good Fortune, and that he shall raise himself by rich Marriages. If it be in the extremity of the mount towards the Wrist, it denotes the party much inclinable to Lust and lawless Love; if it appear on the back-side the Thumb, it denotes the party more desirous of Male than Female Copulation. If the T be on the little Finger, or the mount of the *Moon*, it signifies the person will suffer much by the occasion of a Woman, and that he is likely to fall by Poyson or Assassination, his Children shall die untimely, and his Goods be imbezell'd by such as he shall intrust. If it be on the plain of *Mars*, it signifies Fortitude, and a War-like

like spirit, the party so marked shall be subject to quarrel, and in the end in fighting for a woman, shall obtain her, and be thereby enriched: but if it happen on the little finger it signifies bad success in all undertakings. In the Girdle of *Venus*, it is a certain sign of the parties being extream debauched and lascivious, be it a man or woman; or if there be an L in the same place, the product will be equal.

As for G, it so happens that it produces good or evil effects, according as it is positioned: As when it is found upon the mount of *Venus*, it presages good success, love, and many friends: but if it be found in the plait of *Mars*, it signifies strife and trouble, created through rashness or an unruly temper. If in a place under the domination of *Saturn*, it is a sign of morose dulness, and evil conditions. But happening in any part under the domination of the Sun, it betokens a sudden access to riches, by the retrieving of a hidden treasure.

If any person having the Letter C on the middle finger, in the inclosure of *Venus* Girdle, it betokens him or her greatly abounding with lustful desires, and much given to a profligate and vicious life. If the C be in the branch of the line of life, it denotes to men great wickedness, and an evil end; and

in women lasciviousness, and an insatiate desire of satisfying their lust: Nor according to our Art can we think her chaste, though at times she appear demure, and much pretend to Religion.

If the Letter L appear on the mount of the little finger, it betokens prosperity, store of riches and honour; but being near the Wrist, it predicts the contrary, threatening the party with disgrace and misfortune. If L appear at the top of the line of life, it signifies crosses in marriage, poverty, jealousies, and that the person shall commit Adultery, and beget many natural children imperfect in their limbs, &c. If in a woman, she shall prostitute herself to vile persons, break her marriage vows, dishonour and disgrace her Husband, &c. And if it be in the Wrist advanced coming to the Thumb, it denotes the like; as also in the middle of the Thumb, because it is governed by *Venus* and disposes to lasciviousness; but being in the little finger, it betokens wisdom and valour; if it be under the little finger, it denotes a mediocrity of fortune; if good near *Jupiter*, bad near *Saturn*, and near the plain of *Mars*; or mount of the *Moon*, it threatens sickness and death.

If S, called the S of *Scorpio*, be near the Triangle of the Line of Life, and the Table-
Line, and if under it there appear two small
Trian-

Triangles, it denotes Victory in all Attempts but if it be in the other Triangle towards the Wrist, it denotes Cowardize though a quarrelsome Person.

If the S of *Sagittarius* happen in the Line of Life, and *Jupiter* Predominant, it denotes much happiness and health, with length of days, and an obedient Off-spring. But if it be on the mount of *Jupiter* (for those Planets that rule the Fingers and Thumb, rule the mounts or fleshy part under them; as likewise the twelve Joynts of the Fingers, are attributed to the twelve Signs of the Zodiack, and the Fingers to the four Seasons of the year by Chiromancers) a milder Fortune; but if on *Saturn's* mount it appear, it denotes evil luck; nor if it be with the *Moon* or *Mercury* is it much better; but on the *Sun's* mount riches and honour are promised, by it length of days, and much felicity. It appears in the plain of *Mars*, is the occasion of great Success in Arms, and that the Party shall rise to high promotion by Feats of Chivalry.

If the Letter P attributed to *Pisces*, be found in the plain of *Mars*, it signifies as that before-mentioned. And so likewise in other places, 'tis good and evil, according as it is posited near the Regency of benign or malignant Planets.

F and M stand for *Fortuna Major*, and w

emprer they are posited, pretend no harm to
rds the Party, unless upon the mount of *Saturn*,
a quor within the Girdle of *Venus*. Now to Illu-
strate these Particulars, I might again discant
Line on them, according as they are more or less
deno influenced by the Planets, as they progress
ngth and reprogress, the twelve Celestial Signs
ut if described in the first Chapter. But intending
Plano lay down nothing but plain and easie Me-
rule thods, I shall wave it as a flourish used by
ikew Chiromancers, to illustrate their Science;
attrib and from hence proceed to the Lines of the
ck, a Hand, and their Predictions of good or evil
e ye Fortune, from whence I have a little digres-
but sed, to give the Reader a plainer insight into
otes this Mystry.

C H A P.

C H A P. IV.

*Of the Hand most proper to be inspected,
what is most material to be observed there
in, &c.*



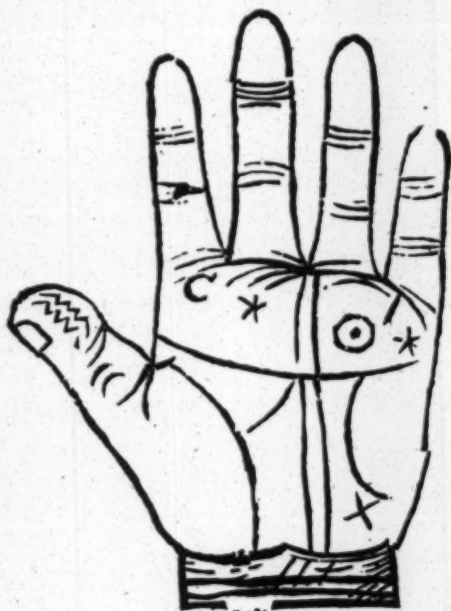
IN this case it is altogether convenient to be known, which Hand is the most material in this Science to be observed, for unless it be known, a right judgment cannot be made; wherefore those that are skilled in Chiro-

y or Palmistry, are of opinion, that the left Hand is most significant, and ought to be observed with much curiosity, because on this Hand both the Heart and the Brain, being the principal Seats of Life, have the greatest influence, and to the former of them go from this Hand all the Lines and Veins; wherefore Physicians by it may know the state of the Body, as well as Chiromancers the disposition of the Mind, and impendent fate or good fortune incident to mankind. 'Tis in this Hand that *Jupiter* and the *Sun* have the superior domination; but take notice that you observe when you make your Inspection, the party be in good temper, not overcome with wine, fear, anger, excess of joy or sorrow, over-heated by travel, or debauched by excess of venereal exploits, or the body distempered by gluttony, for in these cases no true judgment can be made, by reason the blood retiring or dispersing disorderly, an extenuation of the natural heat is exhausted, and the constitution of the body alterable, so that the Lines will neither appear in their proper order or colour. Nor can a true judgment be made on a hand brawny and unfashionable with hard labour, by reason the Lines are clouded and distorted, and therefore the best judgment may be made upon children of four or six years of age, whose tempers the *Moon* makes

makes flexible and fluid ; but to come near to our purpose ; as for the Lines of the Hand I have already describ'd them, and now I shall proceed to give their true signification, the Rules above-mentioned being taken notice of at the time of Inspection, and of these in their order.

CHAP. V.

Of the Wrist Lines, and the good and bad Fortune they predict to Men and Women, &c.



IF it happen the party inspected have four Lines on the Wrist, perfect and well-coloured, then do the Fates shew themselves propitious, in allowing him length of days; for he or she so having them, shall live to extream old Age, and if there happens two small bows above, making a sharp Angle, they promise a Heritage, or other Riches, by the Death of Relations or others, and that in their old Age they shall arrive to honour and preferment.

2. When there appears three plain Lines, if they be broad, they portend the party shall live to sixty years of age, gathering much riches in his youthful days, but by misfortune be reduced to poverty in his riper years, but that he shall again be prosperous.

3. Two Lines in the Wrist, signifies the party shall linger out many days in sickness and vexation, and may arrive, if no fatal accident happen, at sixty years.

4. To have but one Line, signifies many Casualties and a short duration of Life.

5. If the Lines be wide and scattered, the party has no great understanding, nor will he gain any promotion; he may live to 39 in moderate health and prosperity, but let him look to the succeeding year, for therein is he threatned with death.

6. If

6. If the lines cross each other, let the party be circumspect in his ways, lest he fall by the hand of an Executioner.

7. If the lines spread abroad, and wave in and out, passing crookedly, they denote a man of great Wisdom, but that his Ambition shall be his Ruin.

8. When a line crosses the wrist, and meandering extends it self towards the line of life, it denotes sickness, if it appear exceeding pale, death will be the issue of the sickness, if black, the party is endangered by some bruise, and retains within him much corrupted blood.

9. If a crooked line bent-wise traverse the lines of the wrist, it betokens slavery or extreme hardship; if two do the like, his Fate will be a Gibbet.

10. If so it happen that the line of the hand-wrist be double towards the mount of the *Moon*, and if one ascend towards the line of life uneven, it signifies an uneasy and unquiet continuation upon Earth, and that the party shall be in continual danger of secret Enemies.

11. If in the wrist the upper line be twisted or linked in manner of a chain, it denotes the party born to a servile and laborious life, yet fortunate in gaining riches.

12. When many lines spread themselves in

toward

et toward the mount of the Moon, it denotes
ne the party bent to travel by Sea and Land, a
person of a rambling constitution, or a Va-
vageabond.

note 13. If it happen that a line passes the lines
mbit of the Wrist, as sometimes it happens, and
reaches to the mount of the Sun, then the
party may look for Honour, Favour and
e Riches, which will flow upon him by un-
ar unsuspected ways.

f the 14. If there happen on the hand of a Wo-
red man a Triangle, beginning at the Wrist, and
mteaching near the Moons mount, then will
he prove a common Prostitute.

se the 15. If there fall out to be crosses upon the
or hand of a Woman, it denotes shamefacedness,
s Fackstity and vertue, and if one be found in
the plain of *Mars*, it denotes she will be mar-
of tried young, and become a widow before the
unt thirtieth year of her age.

ne line 16. When the lines of the wrist bear up to
nd up the flat of the hand, it signifies Fickleness,
at th Inconstancy and Falshood.

fect 17. To conclude as to the wrist. The long
wrist without intersection, denotes strength
twist and constancy, the short wrist dissected, weak-
enotness of body and mind. If the lines be turn-
s lised towards the mount of *Saturn*, vain ima-
ginations, vanity and vexation. But branch-
selving towards *Jupiter*, it denotes honour and
wan dignity,

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towards

let toward the mount of the Moon, it denotes the party bent to travel by Sea and Land, a person of a rambling constitution, or a Vagabond.

13. If it happen that a line passes the lines of the Wrist, as sometimes it happens, and reaches to the mount of the Sun, then the party may look for Honour, Favour and Riches, which will flow upon him by unexpected ways.

14. If there happen on the hand of a Woman a Triangle, beginning at the Wrist, and reaching near the Moons mount, then will she prove a common Prostitute.

15. If there fall out to be crosses upon the hand of a Woman, it denotes shamefacedness, dishonesty and vertue, and if one be found in the plain of *Mars*, it denotes she will be married young, and become a widow before the thirtieth year of her age.

16. When the lines of the wrist bear up to the flat of the hand, it signifies Fickleness, inconstancy and Falshood.

17. To conclude as to the wrist. The long wrist without intersection, denotes strength and constancy, the short wrist dissected, weakness of body and mind. If the lines be turn'd towards the mount of *Saturn*, vain imaginations, vanity and vexation. But branching towards *Jupiter*, it denotes honour and dignity,

dignity, with great riches. When it casts its branches between the fore-finger and *Scull*, in a Man it denotes he shall be in danger of Death by wounds in his Head; and the like happening to a woman, presages her dying in Child-bed. If there happens Crosses and Stars upon or between the Lines, honour and peace shall conclude the parties old age; but if Stars appear alone, to the Female Sex it denotes Infamy and Disgrace. If the Wrist Lines tend to the mount of *Venus*, the party is lascivious, and subject to many Vices: If to the Heptick they bend, then the party is just in his dealings, and has a prospect of long and prosperous days: And thus much for these most remarkable Lines.

CHAP. VI.

the Line of Life, and what is thereby, of
good or bad Fortune, to be observed.



His Line is Note-worthy, for by it Acti-
ons past and to come are to be observed,
and this reacheth from the Wrist almost to
the mount of *Jupiter*, and denotes a quiet life
when 'tis well-proportioned, coloured and di-
posed. But if a Star happen that reaches the
points of *Venus*, *Mars*, or *Jupiter*, many mis-
fortunes shall befall the Party.

1. If

1. If a double line of Life appears, it promises long life, advancement to honour, favour of Kings and Nobles, success in War and business of what sort soever. If it happen to a Woman, she shall enjoy what licity her Sex is capable of, and live many happy days.

2. When 3 Stars appear within this line it threatens the party with calumny and disgrace, oppression and trouble from great ones. But on the contrary, if instead of Stars there appear Crosses, he shall be the Object of male Love, and giving up his strength to Women, thereby shorten his days.

3. If the line appear clear, ruddy, and entire, it denotes health, length of days, and prosperous Fortune.

4. If there happen two OO's, or a Y, the sight is in danger to be lost entirely; but upon the line there be but one O, then but one Eye is in danger to be lost.

5. If this line close or twine with the marital or table line, then shall honour and riches be heaped upon the party, together with love and favour of great men, obtained by his prudence and industry.

6. If the line be sected or cut where it ends between the mount of Jupiter and Venus, the party shall be grieved off with sickness, occasioned by trouble and vexation. But if

Triumph

Triangle, happen in the plain of *Mars*, he shall be miserably kill'd, if two be found there, he dies by the hand of the Executioner, or if the line be extremely awry, it denotes the same.

7. When lines come from the mount of *Venus*, and cut the line of life, it denotes the party unfortunate in love and business, and threatens him with some sudden death.

8. If the line be crookedly forked, it denotes the party to be of little understanding, and easie to be imposed on, a spend-thrift, and in the end, a fugitive.

9. If near the Ligament of the Thumb, a woman have two crosses, they crossing the upper part of the line, she is shameless, and inconstant insatiable, banishing chastity and modesty.

10. If there are three Stars on the three points of this line, they denote a man wrongfully to be abused, and brought into disgrace through the occasion of women; but, if they appear without the line, his reputation shall be unsported.

11. If a division be in the middle of the line, it betokens sickness in old age, and consequently death. If it appear gross and red, denotes the party to be proud, high-minded, a lover of revenge, and of an evil nature, employing his wits to the ruin of his Neighbour.

12. If at the end, there be a Triangle, the party is a great babbler, impertinent in discourse, and troublesome in his actions.

13. When there is a cross between the middle natural line, and the line of life, it betokens nobleness of spirit and temper, wisdom and liberality. And thus much shall suffice to have observed upon this line, from whence I shall proceed to the next, which is the Mensural, or Table line.

CHAP. VII.

A Discourse of the Table Line, and its signification upon sundry occasions, &c.

THis line has its Name from the Table of the Hand, and is greatly significant in Chiromancy, by reason it answers to the Head and Brain, the chief Seat of Wisdom and Understanding, and runs in some Hands along the four mounts, participating of the influence of the respective Planets governing them, and for its power and efficacy in portending good or evil. Therefore, observe these following Rules.

1. He who in his Hand has the Table line broad, and of a lively colour, enjoys health and a contented mind, is courageous and successful.

If there be crosses in this line toward the

little
ed

the little Finger, it denotes that the party shall be afflicted with sickness.

the Who so has lines thwarting this line, is e, subject to many afflictions, as sickness, trouble, loss of estate, and the like; or, if it shall happen in the youthful days, it denotes crosses in love; if the lines or dents happen on ch the middle of the Finger, it denotes the man flatterer and inconstant; yet in the end by ch his Folly, shall ruin himself.

If it so happen, that the line be double, or divided into three parts into any of the ex- s s semities, it signifies, the party shall be fortunate, and of a generous temper, liberal in ble e nation, and of a courteous and modest nt i haviour.

o th The line being forked at that end that ex- f d on ds towards the line of *Jupiter*, it denotes Hand quiet of mind upon frivolous occasions, of th doubts, fears, jealousies, and the like disturbance, riches got by deceit and violence, cy ick will not be long kept, especially, if b f e r v t line begins towards the mount of the on.

le line f this line towards the mount of *Jupiter* h e a l t e a r plain, and any Star appear therein, and f u c denotes a contented poverty.

rd th f the line be crooked, it denotes danger l i t t e n mischief by some distracted or distorted Person.

If upon the line, there be two crosses, promises promotion by Learning, &c.

If near the mount of *Luna* in the extremity, there be the Letter O, and the Line double, it signifies mortal wounds or bruises to be given in Quarrels or Combates; no War shall such a one be fortunate.

If in the hand of any Person, three stops, as thus . . . be found, they denote wisdom and good conduct in affairs. and that attains to the perfection of Learning; and, if this line end between the middle and fore fingers, it threatens death in Children to women, and to men, weakness of Constitution, and much Sickness.

Two branches in the form of the figure *Quarius*, going out of the Table line, denoting towards the little finger, denotes covetousness, and a desire of knowledge, profound mysteries and sciences, as *Necromancy*, whereby he will be endangered; if vicious points appear, the party is lustful and vicious.

If the line branch towards the fore and middle finger, and the ends be blunt, it denotes riches and preferment.

If the letter B be found in the hand of a woman, it denotes her chaste; and inclined to vertue in her Youth; but being once debauched, which will happen, she turns lascivious.

anton and insatiable, till age put a stop to
 r lustful flames. If there happen a cutting
 separation between the two last fingers,
 portends ruin by commencements of Suits,
 Law for an Estate mortgaged or imbezled.
 If a branch happen to issue from the line,
 d extend to the middle-line through the
 dft of a cross, he shall become rich by
 easure found in the Earth, or some secret
 ce, or else, by purchasing extraordinary
 rgains of such as understand not their Va-
 Child.

If there be no Table-line in the hand of a
 rty, he is born to losses and misfortune in
 former part of his life, but in the end
 ll live prosperously.

The Table-line causing an Angle with the
 e Natural under the Thumb, denotes ex-
 nding covetousness in the party: And thus
 ch for our Chiromantick Predictions on
 s line.

C H A P. VIII.

*Predictions on the Characters or Marks ap-
 pearing on the middle Line, relating to the
 good or bad Fortune in Men or Women.*

N the middle or natural line, which has
 above the rest, a communication with the
 in; if any crosses be found, they denote
 party to be rich and fortunate, but much

given to lying and foolish discourse, flatter and much dissimulation. As many lines happen to be between the Table line and this line, signifies as many sicknesses in the first age, but the party shall escape death when those lines end towards the middle finger, they denote those sicknesses to happen in the middle age; if they extend to the middle finger, then in the old age; and they reach the fore-finger, they threaten the party with a non-recovery of his sickness, that it will end in death. If in any one of them, there happen a half cross, and it be branchy, or a branch crossing, it issue out the Table line, and reach the fore finger, tend much towards it, and the other branch towards the middle finger, the party shall be prosperous and fortunate, if they happen to be blunted at the ends. The line of life and Table line joined, and by their conjunction causing an Angle, and the middle line not appearing, the party shall be courageous and bold, but cruel, and given to many vices; an abuser of his wife, and scorn of his parents, and in the thirtieth year death shall threaten him; the which (if prevented by amendment of life, and speedy repentance) will finish his course in this life, and if instead of a middle line, a Star appear, let him beware of an untimely end. The

middle

middle line cutting in two, and soon discontinuing, being of a pale colour, signifies, the displeasure of Princes, and by offending them, Death or long Imprisonment. The line being broad and fair, promises old age and poverty; but, if it be thick and clouded, it denotes, the party to be of a weak memory, and subject to folly, and many idle loquacities. The line extraordinary red with branches, making an Angle, in a Man, signifieth a War-like and cruel Temper, a person delighting in Blood and Ruin; if in a Woman it so appear, she is Blood-thirsty and desirous of Revenge, and after long variance with her Husband, will find opportunity to kill him, or cause him to be killed. The line being double, it denotes succession and heritages to the party in his middle age, by unexpected ways. The line twice forked towards the *Hypothenar*, signifies Hypocrisie, and seeming devoutness in the party. If the line be very pale, the body is subject to sickness and many disorders. This line double in a Woman, denotes she will have five Husbands, and live to eighty years, yet die without Child. Crosses between this line and the line of life, in a Man, denotes a mild and gentle temper, but in a Woman, malice and contention, especially with her Husband, which in the end, will cause a separation.

Many crosses happening upon this line, denotes, he shall be raised to promotion by the Clergy. If points or studs appear in the line, let the Party beware of secret Enemies, and be temperate, lest he fall into divers diseases, and especially the Pleurisie. Triangle or half Triangle between this line the plain of *Mars* and line of life, signifies combats and contentions, which often end in death or banishment. A cross in this line appearing near the middle finger, foreshews the party to fall by Treachery or Assassination; but many crosses between it and the mount of the *Moon*, imply favour from great men, yet not to be continued without danger by reason of envious persons. If any knot appear in this line, it betokens the party to be a murderer, or of a murderous inclination; and dangerous are they to be seen in a woman's hand, by reason of the bad influence that governs them; for ten to one, by some means or other, she will be incited to take away her Husband: And thus much for the prognostication of this line, a line much observed by *Chiromancers*.

C H A P. IX.

Prognostications as to good or bad Fortune in Man or Woman, from the Line called the Girdle of Venus.



THIS line is mostly attributed to the influence of the Planet, from whence it derives its Name, and what is to be observed thereby, chiefly tends to marriages and copulation, distinguishing the Chast from the Libidinous, &c. As first, If in this line there

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hap-

happen dissections or divisions near the fore finger, it betokens, the party shall ruin his fortunes, by associating himself with Lascivious Women. If the Cuttings be under the middle finger, he shall be assassinated by the Husband of some woman he attempted to debauch, or in a Females quarrel, fall in a Duel. If this line appear on both hands, either in Man or Woman, it denotes them extremely Lascivious, and that they will decline no Beastiality, even that that is against Nature, &c. Two crosses upon that line, one being on the side of the fore finger, and the other bending towards the little finger, denote virtue, meekness, and a modest behaviour, one often tempted to unlawful Actions, but with detestation declining them; and by this mark, ought wise men to choose their wives, for in women it is more significant than in man. In brief, this line signifies those that have it, for the most part to be desirous of carnal Copulation and of a hot Constitution, which is the Original of such desires, both in men and women, for thereby the blood being soon rarified, receives more Spiritual Influence, and is thereby quickly dismissed from the brain, heart and liver, to the seminal Vessels, and presses for evacuation; nor farther think I convenient to give judgment on this line, because it portends for the most
part

part uncleanness and beastiality; but leaving it, I shall proceed to the line of the Liver, or the Hepatick, which is the next principal line observed by the professors of this Art.

C H A P. X.

Judgment on the Hepatick Line, as to good or bad Fortune in Men or Women.



THis line is often blotted out by labour, and therefore rarely appears in the laborious.

borious hand, it's beginning is at the root of
 the line of life, extending it self through the
 middle of the Palm to the mount of the *Moon*
 or *Brawn* of the Hand; and if it so happen,
 that this line is strait, and crossed by other
 lines, it signifies a sound judgment, large me-
 mory, and a man capacitated for underta-
 king great things, were he not fickle and un-
 resolved. If the line be winding or crooked,
 bending in and out, it denotes deceit in pro-
 mise, cheating in imployment, and an op-
 pressor of the poor; but if strait, the con-
 trary. If this line and the *Cephalick* line
 make a Triangle or a Quadrangle, it signi-
 fies the Person of a Noble Descent, and one
 covetous of Promotion to honourable Em-
 ployments, rarely any vulgar person having
 them: so that by these, when matters were
 doubtful, the Antients were wont to distin-
 guish the Noble from the Ignoble, by these
 Angles. If it happen, that this line as well as
 the middle line, begin near each other, at the
 hand-wrist, it denotes a feeble judgment,
 defect of reason, &c. in a man, and in a wo-
 man hard labour, sickness; and by that sick-
 ness, many times loss of judgment, inso-
 much, that many become Idiots. If this line hap-
 pen to be forked, or there happen above it a
 figure in this form \times , it signifies great riches
 and honour, by learning and good parts, and

vivacity

vivacity and continuation of health: And thus much for the Hepatick line, the next is the Milky-way, a line so called.

C H A P. XI.

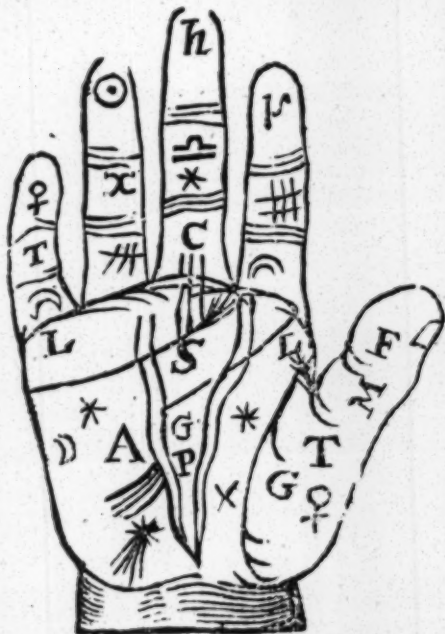
Judgments, or Chiromantical Observations on the Milky-way.

TH E Milky-way is composed of many lines, reaching from the Wrist to the mount of the *Moon*, and takes its Name from that in the Heavens; and if it happen, these Lines are intire and run parallel, then shall the Party be fortunate, and much desirous of Travel and Voyages by Sea, and shall raise himself by Navigation and Commerce. If the lines of this way bend towards the mount of *Venus*, they presage the party fortunate in the love of women, and that he is of a gentle complacent temper, mild and affable, eloquent and wise, not easie to be insnared by their Wives. If so it happen, that in these Lines Stars appear, and mostly spread themselves towards the mount of *Mercury*, riches are promised with many honours, which he shall attain by his Prudence and conduct in Affairs. If this line in men appear not, or very little, it threatens sickness, and many grievances; when they are cut and unequal, they denote a melancholy person, and one infirm in his Intellectual Faculties, a Person subject

subject to strange Dreams, and a pretend
to Revelation. In fine, if this line be we
proportioned, it denotes riches, ingenuit
and the love of women; but if crooked, win
ing, or cut, sickness, folly, falshood & pover

C H A P. XII.

*Of the Suns line, and line of Saturn, and wh
Predictions are to be observed from them.*



These lines take their Original divers
and first the line of the *Sun* being b

ma

small, begins at the line of fortune, and ascending, divides the *Suns* mount directly to the Ring Finger, dedicated to that glorious Planet, and sometimes visibly ascends to the third Ligament, branching out for the most part, or containing lines of equal greatness.

This line wanting in a hand not inured to labour, whereby it may not be obliterated, denotes, the Party slothful and careless, one that is not greatly desirous of Preferment, nor will arrive at any, but must content himself with a poor and mean Estate; but if it be large and high ascending, it denotes Honour and Dignity, and favour of Princes, and the love of all Men, especially if it be double, as sometimes it happens. When it is clear, and of a shining ruddy colour, even to the Table line, it promises preferment by Offices and Places of Judicature, but being pale, it denotes Folly and much Tribulation. Lines crossing this, betokens the Person to have many Enemies that envy his prosperity, but by his mild and gentle temper, he shall turn their hatred into love, &c. If the Girdle of *Venus* happen to cut this line, the party must beware of Marriage, lest he live in continual contention.

If this line happen to be crooked, meaning in and out, it betokens a short Life, accompanied

accompanied with sickness and crosses. If the Virgins it appear much branching towards the Girdle of *Venus*, it betokens early Marriage, and many Children, with indifference of prosperity, but that they will be apt to be astray, and promote their Husbands to the dignity of the Forked Order.

Saturn's line takes its beginning from the bottom of the Palm, and crosses the Table line, being in some forked upon the mount and has its end at the middle finger, and sometimes it passes to third Ligament, and is double. This line separating the Hepatic line, signifies the party honest and careful in his affairs, but shall not attain to a considerable Preferment. If it so happen be winding, or crooked very much, or have a Star at one of the Angles towards the middle finger, it threatens the party with all the calamities attributed to *Saturn's* malignant influence, as imprisonment, banishment, loss of goods, friends or estate, &c. as has been often observed in those who have wanted the former, and unfortunately had the latter of what is proposed. If the line of *Saturn* descends from the middle of the finger which Joint, the Sign of *Aquarius* claims the brawn of the hand, it denotes melancholy and flegmatic Diseases, imprisonment, and the like, which will be long delayed; and

s. If the like will happen, if the *Hypothenar* divide it. If towards the line of life, it go through the middle of the middle finger, cutting the mount of *Saturn*, it denotes slavery, imprisonment, and sudden death. The line being full and entire, denotes prosperity and continued healthfulness: And thus much may suffice, as to the prognostication of these lines; the next, any ways remarkable, is the *Cephalick* line, being the last that is worthy of note in this Art.

C H A P. XIII.

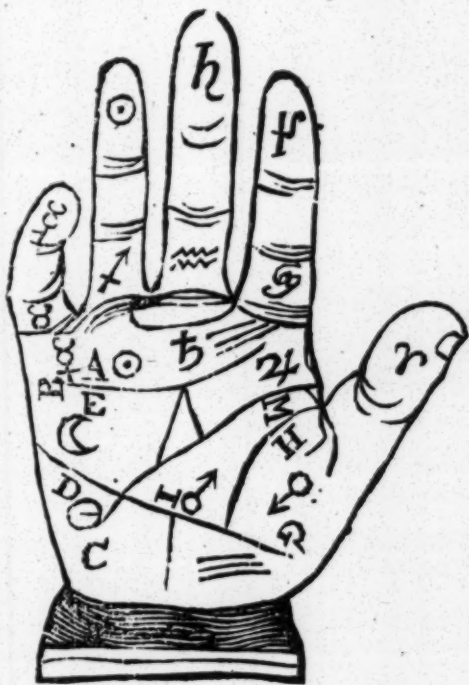
Of the Cephalick Line, and what is to be observed thereby.

THis line begins at the Wrist, near the line of Life, and ascends to the middle Natural line, and by so doing, makes a Triangle: This line broken, divided, and disordered, betokens misery and misfortune to men, and death or great pains in Child-birth to women; but, it appearing fair, and of a good complexion, denotes the contrary, especially, if fully it reach the middle Natural line. If Stars appear in this line, in the plain of *Mars*, that denotes the party to be bold and furious, subject to quarrels and much disorder: and, if in this line, there happen a Star, on that part inclining towards the

the brawn of the hand, it signifies the person
subject to Theft and Fraud, with many other
ill actions. If this line without any breaking
begin at the hand-wrist, peace and quiet, old
age insures, prudence, honour, and riches,
free and liberal disposition, &c. If it hap-
pen to be forked near the Table line, wisdom
and much activity is thereby signified. To
conclude, if there be a Triangle between
this line, the line of Life, and of the Live-
happy fortune, a prosperous life, much in-
genuity, and riches are promised: If the
Angle be blunt, it denotes Diseases, a sickly
Constitution, and weakness of Body: If it
happen to be exceeding short, it denotes
Boasting, Prodigality, Beggary, Folly, and
breviation of Life. And thus have I taken
full observation of the lines of the hand, usu-
ally regarded in *Chiromancy*, and made a true
judgment upon every particular, worthy of
Observation; from whence I shall proceed
to say something of the Plain of *Mars*, and
the *Moons* Mount, and so regularly proceed
for the better and more easie understanding
of the Reader.

C H A P. XIV.

Of the Plain of Mars, place of the Moon, commonly called the Mount, and Judgment on what is Materially signified therein.



THe Plain of *Mars* is in that we commonly call the Plain of the Hand, the Triangle between the lines being assigned his station; and if in this Plain the counter-line

line of life, commonly called the Sister-line it denotes the party fortunate in War, and advance himself by feats of Arms. The Plain being hollow, and the lines crooked and distorted, signifies, the party shall fall by the Sword of his Enemies. If the line attributed to *Saturn*, enter this Plain, it signifies, the party will suffer much hardship in Camps, Prisons, and Slavery abroad, &c. When the lines beginning at the hand-wrist, are long within this Plain, reaching towards the brawn of the hand, they declare a Warlike spirit, a Person subject to travel, labour and of a restless Nature. The Sister-line being short in this Plain, denotes boldness, covetousness, the Party given to violent theft and rapine; as likewise misfortune in War, infidelity, boasting, sedition, treason, murder and many the like wickednesses. If in the middle of the Triangle, there appear other small Triangles towards the Wrist, Duels and Combates are thereby denoted which often end in death, or disgrace; but, if they appear full towards the Table line, fame and a prosperous life will happen to the party. If the Party have a cross deep and large in the middle of the Plain, it signifies him zealous in Arms for the defence of his Religion, and that he will gain renown thereby. If Stars appear in the Plain, poverty and misfortune

misfortune are threatned, as also many secret Enemies that will endanger his life.

The *Moons* place is between the hollow of *Mars* and the Wrist, called the Hypothenar, or Brawn of the Hand, and on these two, the Cannons and Aphorisms affixed, and what is hence to be observed, take according to the Opinions of the skilful in *Chiromancy*, as followeth.

If the lines appear pale or black, and gross in the *Lunar* Regions, the Party is threatned with many misfortunes, and prosperous success in all his undertakings; but, if they are fair, of a lively colour, suitable in proportion, the party shall have good success, especially in distant Land, as well in Commerce as Negotiation on the behalf of his Prince; and women wherein they so appear, shall be fortunate in marriage, and be exceeding fruitful, easie in delivery, and free from death on that occasion. A round Circumference upon the *Moons* mount or place, threatens the party with blindness on one Eye, or extraordinary sickness; or, if two happen, both Eyes are in danger, either by blasting, or some fatal accident. *Stars* appearing on this mount, denotes a treacherous and malicious Person, big with envy, and a troubler of his Neighbours; but, if crosses manifest themselves, their promotion to honour

nour for high deserts; as likewise riches are promised, and that the party is much given to Religious Exercise, but of a sickly temper yet again, if five crosses appear, the party is short lived; many Learned in this Art affirm, that 28 years are the Limits of his temporal Being; and that near the time, that he or she so having them, must leave the World, the largest of them will disappear. And now as to the Palm, the next thing to be considered, is the Angles, *viz.* The Quadrangle and Triangle, on which I shall give Judgment, as followeth.

C H A P. XV.

Of the Angles observed in Chiromancy, relating to good or bad Fortune in Man or Woman.



AS for the Triangle, it is caused in the hollow of the Hand, the line of Life, the middle Natural line, and the line called the Cephalick line, or line of the Head; as for the Quadrangle, a line so called, it is caused by the Table line, middle Natural line, lines of the Sun and Saturn, and from these are

are to be observed in order the following Prognostications.

If the lines and veins of the Triangle well proportioned, well coloured, and the Angles be equal, health, prosperity, and moderate fortune are signified, as also that the party is of mild disposition, and courteous behaviour; but the lines and veins obscure, distorted, and the Angles disproportioned, denote a churlish and sullen person given to labour, covetous and desirous of gains, fraudulent, though of little understanding. A spacious and large Triangle denotes liberality and munificence, courage and constancy, but narrow the contrary. If it be altogether wanting, or defective by the disappearing of some line, it signifies the party unfortunate, and of an evil nature, subject to many Vices and erroneous Practices. The right Angle, between the Cephalic and the Line of Life, bordering on the Brawn of the Hand, be comely and decent, it signifies the party, one of a large understanding, great memory, and a lover of justice; the right Angle being little and sharp denotes a provident and industrious man, or desirous of riches; but, if it be obscure and blunt, folly and poverty attend the Possessor. The left Angle pointed, denotes a loquacious Person, and a man studious to over-reach

deceive

deceive his Neighbour. A brawniness in the midst of the Triangle, denotes the party quarrelsome, vexatious, implacable, and of an evil nature; and the like is signified if a sanguine redness appear in the extremitities of this Angle. If a *Star* happen in the Triangle of a womans hand, she is prone to unlawful love and lust, and will thereby be rendered miserable in the end; but if it stream with a tail like a Comment, it denotes a woman to out-live four Husbands, and yet not arrive at any considerable age, especially if that mark happen before the 20th year. Four lines cross-wise in the Triangle. denotes one evil and malicious, subject to theft and fraud. A *Star* near the right Angles, denotes a man perfidious, and much the same as the former. When in a mans left hand, looking towards the mount of *Mercury*, the Angle contains three small parallels, they signifie liveliness, health, and the like.

The Quadrangle fair and well coloured, denotes riches and health, a sound judgment, and large memory, with much liberality and compassion, but little and distorted the contrary: and most whose hands are subject to trembling, have the latter sort of Quadrangles. If a *Star* happen in the middle, it denotes the party a lover of justice. and one that rejoiceth at the prosperity of his Neighbours,

hours, a patriot of his Country, and a pro-
 to Religion; the like signification has a cross
 if it be large and fair in the place aforesaid
 If upon the Table line, making the upper
 side of the Quadrangle, there happen a *Star*
 courage and prudence is thereby denoted,
 Person liberal, and favoured by great ones
 yet is threatned with an Eclipse for a time
 but afterward will prosper more than ever.
 the *Star* appear upon the line of *Saturn*,
 denotes a person to run into much obliquity
 and disgrace by insatiable lust, and unlawful
 love, and that in the end he shall be afflict-
 ed with poverty and disgrace, &c.

C H A P. XVI.

*Of the Mounts or Fleishy parts at the Roots
 the Fingers, attributed to Jupiter, Saturn
 Sol, and Mercury, as also the Fingers
 them attributed.*

AS for these mounts or little risings,
 have already shewed divers predicti-
 ons signified by them, and therefore shall be
 briefer in Treating of them in their order
 as also of the Fingers.

Jupiter's mount is under the fore-finger,
 there happen a cross or two, honour is there

by denoted, fortunate marriage, much loyalty and applause. If crosses happen on the first joynt of the finger towards the outward side, it signifies riches and honour by Learning and Science. When four or five lines between the first and second joynt, in the nature of a Gridiron happen, it betokens the parties life endangered by women, or in their cause. Upon *Jupiter's* mount a Star denotes disgrace, infamy, and loss of honour; but if two Stars appear, the contrary will happen. A line arising out of the Table line, and dividing this line, denotes a suddain and violent death. If there happen a square, and the line divide it, signifies honour and reverence, health, and prosperous fortune. If in the finger of a woman, there happen three lines between the second and third joynt, fair and red, it betokens her of a merry temper, and that she will have a Husband, loving and kind, yet ten to one she dyes in Child-bed. A Star appearing on the first joynt of the fore-finger, it denotes in women bashfulness, chastity, and a virtuous life. If so it happen that a Star appear on her second joynt, much advancement is promised her by marriage, and the favour of great persons. When near the joynt of this finger two equal lines appear, they signifie the party to be ingenious, a lover of learning and virtue, noble and libe-

ral; the like lines in a woman presage fruitfulness. If this character γ happen on the first or second joynt of the fore finger, it promises to the party abundance of wealth and possession to fall by the death of friends; but if it happen in the extreame of the fore finger, it denotes vexatious suits and contention with the nearest Relation; if on the mount of *Jupiter* it appear, great honours are promised the party, and much inheritance.

The mount of *Saturn* is under the middle finger. to which we joyn the finger, wherefore observe that when this mount is full and plain, the party is weak in judgment, without fraud, yet laborious and industrious in his business and occupation. If there happen a line, taking its beginning at the first joynt of the finger to cut or divide this mount with two cross lines, then captivity and imprisonments are threatned, with many losses, crosses and vexations. The Table line reaching the mount of *Saturn* and dividing it, signifies the party, as the Proverb is, to strive against the stream in all his affairs; and though he be industrious, yet shall he be empty, yet have a contented mind. If in a woman five or more lines, not exceeding eight, ascend towards the second joynt, placed in the first, it denotes her to have

many Male Children, but being grown up, they shall prove unfortunate. A Star in the first joynt of a mans, signifies he shall be assassinated or murdered. Many lines on the mount signifie loss and poverty, crosses and imprisonment. If after the Age of thirty, two lines plainly appear on the mount, they threaten the party to fall by the hand of Justice, or with a long imprisonment. When from the second to the third joynt there are three lines, two of them being a-cross, it signifies in a woman much calumny and reproach, occasioned by her lewdness and unlawful actions, especially as to what relates to venery. If so it happen, that in the plain of *Mars*, or somewhat lower, there ascend a line, passing through this mount, reaching the first joynt, it denotes the mischief to fall in *February*, if it reach the second joynt, then in *January*, and touching the third joynt it will be apparent in *December*: These three joynts denoting the three Winter Months, as the other nine do the nine Months of Spring, Summer and Autumn. When on the side of the finger of *Saturn*, there appear a cross or star, death or imprisonment for defence of Religion, or the Liberty of their Country is threatned. The next in order is these following Predictions.

If on the Sun's mount, which is at the root
D 3 of

of the Ring-finger, there happen certain lines beginning at the first joynt of the Ring-finger, and extend themselves towards the table-line, and no interfections, the party will be high in the favour of great men, attained to wisdom and knowledge of many sciences, and thereby shall attain to riches and honour; but if they be cut or crooked, disgrace and penury will be the sequel. A cross upon the mount, denotes the party to be exceeding covetous and worldly-minded, one that wholly sets his heart upon his riches; the like cross in a woman, shews her inclination to whoredom, whereby she shall raise her fortune. When some small lines, beginning at the line of fortune, or middle natural line, and ascend towards the joynt of the Ring-finger, running parallel, and not joyning, they signifie riches, honour, and a lasting fame to the party. A Virgin having certain lines between the first and second joynts of this finger, they being strait and parallel, denote great advantage by marriage; but if they appear not till twenty, the party shall be in danger of dying a Maid, or at least continue long against her will unmarried. If the like lines happen from the second and third joynt, they signifie a good Name, and an indifferent fortune to man or woman. The last joynt manifesting a Star or Cross, denotes

one born to inherit an Estate, but extreemly unfortunate. If in the extremity of the finger, near the Nail, lines appear, it denotes a man laborious and industrious, but never destined to riches and places of honour. When from the Table line, towards the joynt on the Ring-finger, there issues a single line, riches and great possessions are promised.

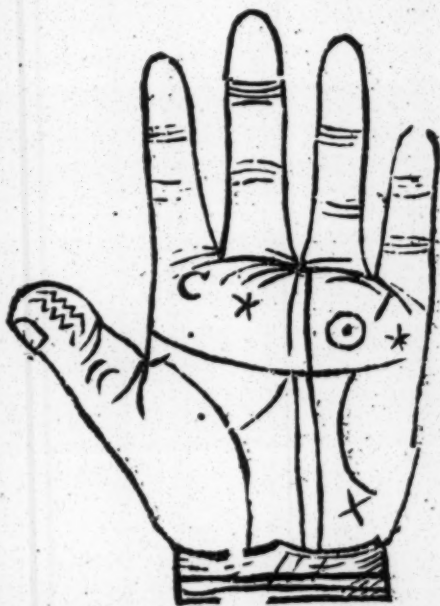
If a Triangle happen in the first joynt of this finger, it denotes her chaste and virtuous, of a mild and modest behaviour, &c. The next mount of *Mercury*, who governs it and the little finger; and from thence we predict as followeth.

The *Mercurial* mount well proportioned, full and lively coloured, signifies the party to be just, honest, a lover of wisdom, and one that delights to do good. This mount half filled with lines, denotes the party ingenious, docible, and of a ready wit, yet shall he not attain his advancement by Learning, but by the favour of Friends and Relations, a man hating superstition, &c. If on this mount certain lines happen, coming from without the hand, they denote the party a lyer, flatterer, deceiver, and vain-glorious Person. The character of *Jupiter* happening here, portends a great understanding of mysteries, and much wisdom, but that it shall be applied to the wrong end, and the party shall

thereby in seeking to hurt others, indamages himself. A cross on this mount, denotes the party an Athieft, or one that has no inclination to Religious Worship. When in the third joyn a Star or cross happens, it denotes poverty, though the party be learned and industrious, his poverty proceeding from his good nature, over kindness, or lavishness in expence. Now the remaining part of Chiromancy, or at least so much of it as may serve upon any occasion, consists in the Thumb and the Nails, in which I shall be brief, by reason their signification is much the same with what has been already related on the Mounts and Fingers.

C H A P. XVII.

Of the Thumb and Nails, and what of good or bad Fortune is to be observed thereby.



THE Thumb is properly called the Finger, because it is ruled by that Planet as well as the Mount, and when it is strait, smooth, and of a lively colour, it denotes a good nature, a person affable, gay and witty. If a short line pass the Root of the Thumb, near the line of Life, called the Sister of the line of Life, it denotes riches and pleasure to be enjoyed.

enjoyed without interruption; but if it stand higher, or near to the middle joynt, it denotes poverty in the first age, but afterward abundance of riches. Four lines appearing equally distant from each other, towards the Wrist, or the back part of the Thumb, riches and honour are promised thereby. In the last joynt of the Thumb, if near the Nail the lines appear straight, clear, bright, and well proportioned, they foretell unexpected riches and honour; cross lines broken and disordered, signifie the party proud, lustful and vain-glorious. A Star in the lower joynt denotes a pleasing and sedate temper, a Person worthy the friendship of great ones. The letter L happen on the first joynt of the Thumb, it denotes suddain-marriage, though some misfortune depend thereon. If the character of the *Sun* happen on the mount *Venus* in the hand of a woman, it denotes her given to Whoredoms and Adulteries. If on the first joynt of the Thumb of a woman happen three or four lines, cutting and crossing each other, it denotes her Husband shall conspire her death, or she shall otherwise be in danger of a violent death. Two lines beneath the second joynt, denotes the Person subject to all manner of vices. And the same much for the Thumb, as for the Nails, the significations are divers, and their manner

fig

significations are thus known. If the Nails be broad, they signifie a mild, gentle and easie temper. The Nails white and long, denotes the party to be of a weak and sickly temper. If upon the extremities appear a strange paleness, short life is thereby signified. Narrow Nails denotes a covetous, luxurious, and adulterous Person. Extraordinary long Nails denotes the party of a good natural disposition, but subject to jealousy and mistrust. Oblique or winding Nails signifies a cunning Person, and one given to fraud and deceit, to much vexation and trouble, by prosecuting his Neighbours on frivolous occasions. Little whites at the extremities of the Nail, denotes the Party avaricious, foolish, and pusillanimous. Little Nails, being round, denotes the party given to much anger, one envious, and a hater of good men, yet not capable of hurting them; and if they be crooked, Pride is denoted, and much arrogance. Round Nails denote an honest meaning, a lover of wisdom, and a great student in sciences. Flethy Nails signifie a Person lazy, and desirous of ease, of small judgement, and less will to improve it. Pale and black Nails, denote a Person of melancholy disposition, subject to many diseases, occasioned by that humour, yet treacherous, crafty and malicious. Red Nails

marked.

marked with yellowish spots, signifie the party of a fiery Nature, much given to broils and disturbances.

Thus Reader have I given you the most plain and easie Rules of Chiromancy or Palmistry, by which you may know at any time the things that shall befall any, according to the disposition of the Planets, if a superior power prevent not: And further to give you an insight into secret Sciences, I shall proceed to open a greater Cabinet of Mysteries, viz. The famous Science, or useful Arcana of Physiognomy.

C H A P. XVIII.
Of PHYSIOGNOMY.



Physiog

Physiognomy is a Science that has been of high esteem by Emperors, Kings and Princes, who studied it with care and diligence, as desirous of nothing more than by this Art, to read men, and by the External parts, know and discover the inmost secrets of their hearts, according to their natural inclinations; as likewise the constitution of their bodies, in relation to the humours, diseases, or death, signified or foretold by sundry marks and symptoms; nor can any man justly pretend to skill in Physick, if he be deficient herein; and in this case the Signs and Planets are greatly significant, and have domination and influence chiefly in the succeeding parts of the body, as thus, the Forehead is governed by *Mars*, the right Eye by *Sol*, the left Eye by the *Moon*, the right Ear by *Jupiter*, the left by *Saturn*, the Nose by *Venus*, and the Mouth by *Mercury*. Again, as for the twelve signs of the *Zodiack*, *Cancer* in *Physiognomy* is posited on the Foreheads hight, *Leo* on the right Eye-brow, *Virgo* on the right Cheek, *Libra* on the right Ear, *Scorpio* on the Nose, *Sagittarius* on the right Eye, *Capricorn* on the Chin, or lowermost part of the Head, *Aquarius* on the left Eye-brow, *Pisces* on the left Cheek, *Aries* on the left Ear, *Taurus* on the middle of the Forehead.

head, and *Gemini* on the left Eye. And now
 to make a right judgment of these; observe
 the following Rules. A blackness or swarthy
 thinness in the face, if it be shining, denotes
 the party of a heavy temper, slow to action,
 fearful, cautious, and not subject to quarrelling.
 A greenish complexion, with black specks
 denotes a Person choleric, and full of anger,
 subject to broyles, law-suits, and intestine
 contentions. A ruddy complexion, not be-
 ing over fat, denotes the party to be of
 prompt wit, over-reaching in cunning, and
 little regardful of their trust. Those that
 have their Faces of a pale leady colour, their
 Forehead red, and Eyes sinking inward, are
 extremely bashful, restless in their mind,
 full of angry thoughts, and fearful, troubled
 continually with affrighting dreams. A high
 white complexion, bespeaks a man to be
 good natured, seldom angry, soon pacified,
 and ever faithfull to his friend, but fearful
 and effeminate; and therefore is best suited
 with women, to render them more admi-
 rable in the Eyes of their Admirers. The
 brown colour, mingled with pale, denotes
 any person unstable, inconstant, luxurious,
 and given to many extravagant vices. Those
 that have a flushing colour, rising and falling
 at times, have a defect in the Brain, by rea-
 son of the extraordinary heat, which threat-

lens them with violent Feavors, Lunacy, or
the like unhappy disorders that proceed from
heat. And thus much for the complection of
the Face in general, from whence I shall pro-
ceed to particulars more immediately deno-
ting the Phisiognimical predictions.

C H A P. XIX.

*Observations taken from the Hair, Beard,
Chin, Eye-brows and Neck, with the Ex-
planation of their divers significations.*



IF the Hair of the Head be thick and soft, it
denotes a man of a mild and affable tem-
per, not subject to treachery or fraud. If the
Hair

hair grow exceeding fast, it denotes the body inclining to driness and decay, its growth being suddainly forced by heat, which is destructive to the brain. Abundance of hair in young children, denotes their complexion to increase and augment by bad humours. Curled hair, hard and black, denotes the party to be of a hot constitution, subject to commit many outrages & violences. Smooth hair and lank, denotes the party to be possibly mild, ingenious and tractable, but pusillanimous, and one not over inclinable to struggle over-much for temporal riches. Hair rising and standing upright like bristles, denotes the party of a hot constitution, hard and timerous. White hair signifies the party to be of a cold and weak constitution. Fine, black hair proceeds from the effect of choler, and hot blood. Red hair from a moderate temper. Hair of a gold colour, denotes a treacherous person. Red hair inclining to black, denotes a subtil, crafty, and over-reaching person. A Chestnut coloured hair, signifies the party of a fair condition, mild and well-disposed, &c. And thus much for the hair of the Head, and its significations, from whence I shall proceed to that of the beard.

A soft beard, signifies a lustful person, undaunted, effeminate, tender, and generally regarded.

regarders of their person. A red beard, denotes the party wise, courteous, complaisant, a great rhetorician, smooth tongued, and somewhat subject to flattery. A flaxen or whey beard, denotes a flegmatick person, yet wise and industrious. If the beard be repleat with hair, it denotes the party of a good nature, free temper, reasonable and devout; but when it grows stragling, the contrary. As for Women, if a beard or long hair appear upon their Chins, they denote them masculine, and of a hot temper; but if there appears no hair, then they are soft, shamefaced, weak, mild, and of a courteous behaviour. As for the Chin, if in women it be long, it denotes her a turbulent and vexatious person. Subject to scolding and brawls; and in a man it denotes him loquacious and indiscreet. A little Chin, denotes malice, fraud, despite, &c. A round thin Chin, denotes a man effeminate, yet full of pride and haughtiness. A square Chin is full of masculine, & denotes great courage and strength of body, much desirous of wars and clandestine commotions. The person that has a round Chin, dimpled, is of a good nature, amiable, just, loving, and much given to women, and the like it holds to the other Sex. A lean and wrinkled Chin, denotes a Person unfit for the act of Generation, bewraying some more than ordinary

dinary defects in the secret parts. A crooked Chin, with a gutter or valley at the joyning of the Jaws, denote a perfidious and treacherous Person, much given to contentions, in it in either man or woman. And now the next in order, are the Eye-brows and Eye-lids.

He or She that have their Eye-brows declining down from on high, when they speak and move, and rise at pleasure, are accounted deceitful, malicious Persons, much given to lying and romancing, and ought to be careful, least their Tongue bring them to an untimely end. If the Eye-brows be long, and there be no divisions in the middle, but they reach one another; they denote the Person to be of no great understanding, yet a lover of mischief in secret. If the Eye-brows are naturally folded, as if they were curled, they denote the party immodest, bold, rapacious, and an envier of other mens prosperity. When the Eye-brows being of a flaxen colour, are short and narrow, they denote the party of a soft and pliable temper, reasonable and fearful, yet soon provoked to anger. If the Eye-brows in a Female stare staring, or the hair turn upward, and seem to curl, it is a sign she has lost her Virginity. The party with short and small Eye-brows is covetous, crafty, and over-reaching, full of

vexat

vexation and disturbance. If the Eye-lids are long, with long hair, they denote the party to be morose, clownish, yet a great boaster of his abilities.

If any party have a long Neck, it denotes him or her to be timorous, unwise, gluttonous, a great drinker, and an illiterate Person. A short and small Neck, denotes a wise, though treacherous Person, much given to anger, yet soon pacified. The party that has a sinewy brawny Neck, is subject to quarrel, and thereby imbroyls himself often to the prejudice of his Person and Estate. A fleshy Neck denotes a proud Person, and a disdainful of others, better than himself. A small Neck denotes a weak and feminine capacity, inclining to softness and inglorious ease. A Neck inclined or bowed, denotes malice and folly. A straight Neck demonstrates rashness. A Neck declining to the right side, signifies prudence, desire of study, and attaining of sciences; and if towards the left, the contrary. And thus much for the first part of the Physiognomy, leaving which to the consideration of the sagacious Reader, I proceed to the second.

C H A P. XX.

*Phisiognomical Judgments upon the Eyes,
Nose, Ears, Mouth and Face.*

L Arge Eyes denotes a person bold, slothful, subject to falsities, and of a rude behaviour. Eyes partly coloured, denote a man or woman subject to sundry passions, hasty, and of little stability. Eyes deep and naturally sinking into the head, especially if they be of a greenish colour, denote the party wise, industrious, great in council, and happy in his undertakings, but not altogether free from vice. An extraordinary whitish or wally colloured Eye, denotes an imbecile person not capable of any great acquirement. A sharp and piercing Eye, with the Eye-brow declining, denotes a deceiver and fraudulent person. Small Eyes, deep set declare the party to have a large understanding, a clear sight, far commanding in light or darkness. A squint Eye, denotes a fraudulent deceitful Person, and one given to many absurd actions. A yellowish or cittern coloured Eye, denotes the party false hearted, a dissembler, and one that is regardless of vows and protestations. The Eye of a mean bigness, clear and shining, denotes an honest and ingenious person.

As for what concerns the Nose, take as followeth: A high Nose denotes the party given much to violence and false severations. A big Nose, every way long and hanging down, denotes covetousness, desirous of honour, ambitious, yet wise in the management of his affairs. A Nose rising in the middle, and again declining towards the extremities, denotes the party to be unconstant, harsh, cruel, and greatly mistrustful, even of his nearest Relations. A Nose crooked and awry, somewhat long, denotes pride, envy, luxury, vain glory, and injustice. A round Nose, at the extremitities with small nostrils, denotes in a man pride and incredulity, and in a woman uncleanness and meditation of revenge. A red Nose, that is naturally so, denotes a contentious, turbulent, quarrellsome person. A Nose proportionable in all parts, streaked with veins and well coloured, denotes the party to be of merry, affable temper. If the Nose be hairy at the point or above, the party is of a weak understanding, yet honest and industrious. A Nose round and long, of a pleasant feature, denotes in the Female Sex, especially if they have blue Eyes, prudence, chastity, and good conduct in affairs. If in a Female the Gristle of the Nose seem to part from the Bone, or be cleft at the end, she has undoubtedly lost her Virginity. A

A great Mouth, standing unseemly wide denotes the person very loquacious, bold, courageous, yet inconstant and a reporter of false stories. A little Mouth, well proportioned, denotes the party peaceable, cautious, eloquent, desirous of Learning, and one of small stomach. Thick Lips denotes the party foolish, easie of belief, and one given to excess. Thin Lips denotes eloquence, much talk, and a good understanding. Lips well proportioned, and well coloured, denotes the party faithful, given to vertue, and eschewing vice. Lips disproportioned, as one thicker than another, denote the party of little understanding, slow to comprehend, and much inclinable to folly.

If the Ears be big and broad, they denote weakness of memory, floathfulness, and little success in Affairs; and little Ears well proportioned the contrary. Long Ears denote boldness, arrogance, folly, contention, gluttony, and many disorders. The Ears that are in a Serpentine circular form, and in a figure of an ordinary bigness, and the Crests and Lines covered in the middle, indifferent flat towards the Center, descendently standing on the Head, they denote the wearer wise, constant, courageous, and friendly.

A Fleishy Face denotes a chearful person, merry and discreet, faithful and just, yet

luxu-

luxurious. and importunate. A lean Face signifies, the party wise, of good understanding, but implacable, and irreconciled if provoked. A broad and thick Face denotes the party rustical and boisterous. And thus much of Physiognomy.

C H A P. XXI.

Metoposcopy, or the Lines in the Face; and their Significations, relating to good or bad Fortune in Man or Woman.



Three strait lines, commonly called wrinkles in the Fore-head, without any sections or divisions, denote the party fortunate and

and prosperous in his undertakings.

A circle in a line that passes crooked through the Forehead, with a circle on any part of it, signifies loss and disgrace.

A cross directly in the middle of the Forehead, with scattering lines about it, threatens the party with some violent death.

A crooked line between two strait lines signifies the party to be fortunate, and one that shall gain much treasure.

A crooked line, with a strait line about it, signifies the party to gain much riches, with fraud and over-reaching.

Four half lines, or lines that meet not in the middle of the Forehead, with a full line over them crossed by two sections, denotes loss and affliction.

Divers lines scattered and unequal in proportion, threatens the party with hurts, bruises, and many casualties endangering life.

Two lines crossing the Forehead, waving in and out in the form of the sign *Aquarius*, threatens the party with drowning, shipwreck, or other perils by water.

One line beginning at the left Eye-brow, and obliquely passing to the extremity of the Forehead on the right side, signifies a base and sordid temper, one given to covetousness, yet not capable of obtaining riches.

Two lines bending Arch-wise over the Eye-brows, the one of them being crossed with a cross, over that with three short lines in a length, on the extremity of the Forehead, denotes the party to be of a good ingenuity, undaunted courage, graceful, eloquent and wise, provident and politick, doing all things with fore-thought, indefatigable in his endeavours, and slow to anger.

A short straight line over each Eye-brow, three short crooked lines over that, that and two lines like a brace covering them, denotes a wrestleless mind, covering and craving after many things unattainable, industrious and laborious, but unfortunate. These and such like, may suffice for the lines of the Forehead, which amongst the Antients were wonderfully noted; wherefore leaving them, I shall proceed to prognosticate good or evil fortune from the Moles on the Face, Neck, or any part of the Body of man or woman according to their position.

C H A P. XXII.

A Treatise of Moles, and their significations, &c.



MOles are held by the Learned, to be certain Marks imprinted as it were by Providence, Characters whereby mankind enabled to read himself, and know in many cases what shall befall him; a brief account of which, and their significations, take as followeth.

A man or woman having a mole on the left side the Forehead, under the line of Saturn it signifies another on the right side of the Breast, answerable in colour and proportion, denoting good success in affairs, and

riches

riches by Building, Tilling, Planting, &c.

A man or woman having a mole on the right side the Forehead, under the line of *Jupiter*, not touching that of the line of *Mars* he or she hath another in equality, promising to men good fortune in marriage, long life, and success in their undertakings; to a woman it signifies a happy contentment of life, many children, and a healthful constitution.

A mole on the right side the Forehead, beneath the line of *Mars*, denotes the like on the right Arm, promising the party riches, good fortune, and many prosperous days.

A mole on the right side the Forehead, under the line of the *Sun*, signifies another on the Back, fore-shewing the parties sudden rising and promotion, the favour he shall receive from great Persons.

A mole on the right part of the Forehead, under the line of *Venus*, has another answerable on the right side of the Belly, which promises to man a kind and loving wife, through whose means he shall grow rich, and be in great esteem; and the like to a woman, in case such marks shall be found.

A mole on the right side the Forehead, under the line of *Mercury*, signifies another on the right Breast, declaring the party to be of a prompt wit, industrious, and one that will attain to riches and preferment, by his labour and diligence.

A mole appearing on the right side of the Forehead, under the line of the *Moon*, not cutting nor hindering it, shews another on the right side of the Belly, prognosticating the party to be prosperous and fortunate in marine affairs, if on a man; but on a woman it denotes she will be much sought to for love, and in the end be advanced by a happy match.

A mole on the left side the Forehead, beneath the line of *Saturn*, is a sure token of another on the left side the Back, denoting to man imprisonment and crosses; to women difficult labours, melancholy thoughts, jealousies, and the like anxieties.

A mole appearing on the left side the Forehead, under the line of *Mars*, promises another on the left Arm, betokening in man rashness and fury, which shall occasion him much trouble and vexation, and to women it signifies mischief and contention.

A mole on the left side the Forehead, under the sign of *Jupiter*, denoting another on the left side the Stomach, declares the party to be riotous and wasteful, prodigal of his fortunes, and one whose extravagance will bring him to beggary; in a woman it denotes boldness, impudence, and much lavishness.

A mole on the left side the Forehead, under

der the *Sun's* line, signifies another on the left side the Breast, threatening hard fortune to a man, by falling under the displeasure of great ones; and to a woman it promises poverty and discontent.

A mole on the left side the Forehead, under the line of *Venus*, intimates another on the left Shoulder, signifying labour, crosses, and captivity.

A mole on the left side the Forehead, under the line of *Mercury*, promises the like on the left side, denoting the party quarrelsome, subject to brawls and contention, by which much strife arises; if so it happen in a woman, it declares her lustful and insatiate.

A mole on the left side the Forehead, cutting the line of the *Moon*, signifies another on the left side the Belly, near the Navel; threatening men and women with sickness and adversity.

A mole in the middle of the Forehead, under the line of *Venus*, denotes another between the Breasts, which denotes the Party subject to sickness and many other infirmities, by which the party, either man or woman, shall be much afflicted.

A mole appearing on the middle of the Forehead, under the line of *Mercury*, signifies another under the Breast, denoting calamity

mity to the party, with many afflictions occasioned by such as profess themselves friends.

A mole in the middle of the Forehead, under the line *Luna*, signifies another in the Privy-parts, denoting the party to be vicious, intemperate, and one given to many extravagancies.

A mole appearing in the middle of the Forehead, by the line of *Saturn*, signifies another on the right Thigh near the Huckle-bone, denoting the party to be rich and fortunate, attaining it by the help and assistance of strangers.

A mole appearing in the right end of the line of *Jupiter*, denotes another on the right Huckle-bone, which to a man promises unexpected riches, and to a woman it promises a good dowry and happy marriage.

A mole appearing on the left side the Forehead, at the end of the line of *Mars*, denotes another under the Muscle of the right Arm, which denotes a man to be fortunate in Gaming and War, whereby he shall much profit himself.

A mole on the right side of the Forehead, on the end of the line of the *Sun*, denotes another on the right side the Reins, signifying a man to rise by the favour of great men, and to a woman that she shall be fortunate in all her undertakings.

A mole on the right side the Forehead, at the end of the line of *Venus*, denotes another on the middle of the Breast, signifying good fortune to men, occasioned by women, as by marriage, and the like; and to women in the same kind is predicted advancements.

A mole on the end of the line of *Mercury*, promises another under the right Breast, towards the right side, denoting a man to be successful in remote Regions, and greatly to advantage himself by Travel; to a woman it promises a pregnant wit, good forelight in domestick affairs, and a comfortable residence.

A mole appearing on the upper side the Temple, in either Sex, demonstrates another on the extremity of the Belly, signifying to a man a steady fortune, and continuation of riches; to a woman happy marriages, and a peaceable life, &c.

A man or woman having a mole near the Eye-brow, on the right Temple, it denotes another on the right Loyn, signifying the party, either man or woman, to gain much esteem, favour, love, and advantage, and considerable riches, by Legacies, Dowries, and Reversions.

A mole on the right side behind the Eye, as it were against the middle of the Eye, signifies another on the right side the Buttock or Haunch,

Haunch, declaring much honour and preferment to befall a man, and to a woman much praise for her virtue, and a continuation of prosperity.

A mole appearing on the right side the Temple, in the lower part, inclining somewhat towards the Neck, signifies another on the right Ribs, betokening a man to be of a natural promptness, industrious, and thereby obtaining riches; to a woman it promises the goods of Fortune, and a long life, modesty, chastity, and a comely behaviour.

A mole on the right side the Temple, near the Eye, below, denotes another under the right Thigh, signifying to either Sex riches to be obtained by wisdom and industry.

A mole on the left side, towards the upper part of the corner of the Eye, signifies another under the left Loyn or Thigh, denoting to either Sex, perils in travel, and dangerous diseases, trouble, discontent, and sometimes a violent death.

A mole on the left side the Temple, near the Eye-lid, in a man or woman, signifies another on the left side the Buttock, betokening a rustick, harsh, and sordid temper, and that the party shall be much in contempt and hatred of men.

A mole appearing on the left side the Face, near the corner of the Eye, denotes another

on the left Buttock, signifying much sickness and trouble, many thwartings and unexpected crosses.

A mole on the left side, near the corner of the Eye, and towards the Hair, inclining to the Ear, signifies another on the left side the Huckle-bone, behind, denoting the party, either man or woman, to be of a fullen, morose temper, viciously inclined, insomuch, that punishment is threatned; and ten to one a woman having this mark, if she does not defile her Mariage-bed.

A mole on the left Cheek, inclining towards the lower part of the Ear, signifies another on the left Thigh, denoting to a man sorrow and anguish, crosses by children, and losses in goods or estate; threatening a woman with death in child-bed.

A mole on the upper part of the right Ear, denotes another on the right side the Belly, signifying the party to commit such crimes as will cause him to fall into the hands of Justice, and indanger his life; denoting a woman false and inconstant.

A mole on the outward lower part, near the middle of the right Ear, signifies another on the right side, to a man denoting he will fall under the power of his Enemies, and that they gaining advantage over him, will for some time oppress him, though in the end it

redound to their shame; to a woman it betokens loss and imbezzlement.

A mole on the lower part or tip of the ear, signifies another under the right side, predicting a man or woman subject to hurts and bruises, by falls or blows, with many other casualties indangering life.

A mole happening on the outside the upper part of the left Ear of a man or woman, signifies another on the left side the Belly, threatening the former with great misfortune, and to the latter infamy and disgrace, though undeserved.

A mole appearing upon the middle of the left Ear, the like is to be found on the lower part of the left side, denoting a man to be of an evil nature, cruel and inhumane; and to a woman it portends a short life.

A mole on the lower part of the left Ear signifies the like on the lower part of the left side, denoting a man to fall into great trouble through occasion of women, as by quarrelling and fighting on their behalf, betokening a woman to be of a mischievous disposition, threatening her with the commission of some Murder, either by Poyson or otherwise.

A mole on the lower part of the Eye-lid, between the hollow of the Eye and the beginning of the Nose, in either Sex, signifies another

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ther on the right side the Privy part, denoting a man to be much beloved by women, fortunate in marriages; and a woman to be ingenious, chaste and faithful.

A mole under the hollow of the right Eye, by the inward part of the Nose, will have another on the middle of the Body above the Members, signifying a man to be hasty, proud and furious; denoting a woman to be self-conceited, vain-glorious, and of a weak understanding, though pretending to much knowledge.

A mole on the upper part of the right side the Nose of either Sex, signifies another on the Privy-member, threatening the party with weakness and diseases, occasioned by too much venery, though it denotes him or her to be generally beloved.

A mole on the left side, in the hollow between the Eye lid and the Nose, signifies another on the left side the Privy-member, betokening the Person to be envious and lustful, given to rapes and adulteries, &c.

A mole in the middle part of the hollow of the left Eye-lid, denotes another on the left part of a man's Privities, near the root, which threatens him with countless infamy and disgrace; a woman having this mark, being on the upper part of her Privities, denotes her to lose her honour, and be much subject to
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obloquy and disgrace, not without cause.

- A mole under the left Eye, somewhat near the Nose of a man, signifies another on the left side the Yard, denoting him to be an obscene Person, potent in venery, luxurious, and very lascivious; in a woman this mark, the latter being on the left side the Privities, shrewdly suspect her to be unchaste.

A mole between the beginning and middle of the upper right Eye-lid, towards the Temple, denotes another on the right side the Belly, in a man signifying good fortune, the love of women, many children; and in a woman health, easie child-birth, peace, and a calmness of life.

A mole appearing in the white of the Eye, signifies another near the left Dug, denoting to a man pains of the head, and to a woman danger of death in child-bed.

A mole on the Face, near the right Nostril, in a man or woman, signifies another on the right Shoulder, predicting to man good fortune in all his undertakings, and to woman riches, love, and chastity.

A mole on the extreimity of the Nose, between the Face and the Nose-end, on the right side, denotes another on the right side the Hip, signifying a man to be lustful and much given to venery, whereby he shall weaken himself, and greatly impair his health; it declares

declares a woman to be fortunate, much beloved, yet somewhat loose and wanton.

A mole appearing on the right Nostril, between the end of the Nose and the Face, near the middle, describes another on the right side the Privy-member, which betokens a man to be a deceiver, and an intemperate Person; and to the same effect is its signification in women.

A mole on the left side the Nostril, just over it, near the end of the Nose, denotes another on the breast, inclining to the left side, denoting the party to be vicious, and one-inclining to many debaucheries,

A man or woman having a mole on the left side, on the lower part of the Nostril, in a manner between the Nostril and the Face, it signifies another at the bottom of the Belly, signifying the parties will suffer by hapless marriages.

If a mole happen on the left side, between the top of the Nose and the Face, about the middle of the Nose, another is signified on the left side the Privy member, fore-shewing the man or woman to be given to much debauchery, and desirous of copulation, through which occasion they shall suffer much pain and trouble.

A mole appearing in a man or woman, under the very fore-point of the Nose, towards the

the middle, describes another on the fore part the Privy-member, denoting the party to suffer much in old Age, by pains and disorders, occasioned by excess and extravagancies in their youthful days.

A mole appearing on the left side, or in the very hollow of the Nostril, signifies another on the left side the Genitals, threatening to a man an untimely or sudden death, and to a woman hard labour and crosses.

A mole appearing on the top of the bridge of the Nose, either in Man or woman, denotes another in the extremity of the Privy-parts promising Children and happiness in Wedlock, though but a short enjoyment.

A mole on the right side, on the corner of the Mouth, towards the Jaw, denotes another on the right side the lower part of the Privy-member, promising good fortune and many happy days to either Sex.

A mole on the left side the Mouth, nearly touching it, signifies another on the left Arm between the Elbow and the Wrist, signifies the party averse to wedlock state, but rather desirous to lawless copulation, which will endanger Body and Estate.

A mole on the middle of the upper Lip of a man or a woman, signifies another on the Privy member before, signifying the party to suffer much by crosses and afflictions, much desirous

desirous of preferment, but unable to obtain his or her wish.

A mole happening on the middle of the Chin, in the hollow between the Lip and the Mouth, denotes another on the right Foot for the most part, though sometimes in such a case it happens on the left, according as it more or less inclines to the right or left, denoting the party to be of a rambling inclination, much given to love and excess, especially to lawless love, whereby shame and disgrace will accrue.

A mole appearing in the middle of the Chin, on the fore-part, seeming as much below as above, signifies another on the shin-bone, right or left, according as it inclines, denoting a man to be of a great strength, given to quarrel, and run himself into danger by presuming thereon; to a woman it denotes labour and pain, and eminent danger by water.

A mole appearing on the left edge of the Chin, signifies another on the left Huckle-bone, denoting a man difficult to please, light and inconstant, yet fortunate and successful in his undertakings.

A mole appearing on the right side the edge of the Chin, touching its under edge, signifies another on the right Hip, denoting a man capable of Learning, and studious in Arts

Arts and Sciences; and to a woman Wisdom though attended with care and infelicity.

A mole found naturally on the Gullet of the Throat, signifies another between the Navel and Privy-members, denoting the party will die a violent death, or suffer much affliction.

A man or woman having a mole on the right side the Throat or Gullet, it signifies another on the right side the Thigh, denoting a man to be of a pregnant wit, one that shall procure much riches to himself, and be in good esteem with most men.

A mole on the Throat, on the left side the Wind-pipe, signifies another on the left side the Hip, denoting the party to suffer much by falls and bruises, if on a man it happens but if on a woman, it denotes to her danger by water, or blasting by lightning, &c. And thus much for Sympathy.

A mole on the upper part of the Ball of the left Cheek of man or woman, signifies danger by wounds, and that the party shall be exposed to much hazard and hardship.

A mole appearing on the middle of the left Cheek, denotes diseases, uncertain abiding and shortness of days.

A mole on the lower part of the left Cheek, signifies the same with the former.

A mole on the right Cheek, either in the

upper

upper part or middle, denotes good fortune to man or woman; to be obtained by prudence or industry.

A mole on the lower part of the right Cheek, signifies the party shall overcome many misfortunes, and in the end live happily.

A man or woman having a mole on the hinder part of the Neck, inclining to the right side, gives a reasonable happy life, yet accompanied with some danger, which the party may overcome.

A mole on the upper part of the middle of the Neck of a man or woman, threatens the former with strangling, and the latter with danger in child-birth.

A mole on the left side the Neck, somewhat near the middle, signifies the same with the fore-going.

Moles on both sides the Neck of one Person, either man or woman, being opposite to each other, threatens the party with loss of life.

A mole appearing toward the right Arm, on the lower part of the Neck, denotes servitude, fruitless love to a man, but to a woman honour and advancement.

A mole on the lower part of the Neck, towards the left Shoulder, denotes a man evilly-affected, coveting things not lawful; and a woman

woman inclining to lewdness, regardless of her honour, and one that is not studious of her fame and reputation.

A mole above a fingers breadth about the Mouth, on the right side the upper Lip, signifies to a man or woman good fortune, happy marriages, obedient children, and an increase of love and virtue.

And thus I shall take leave of moles appearing in the Face, &c. and proceed to say something of those on the Body. that all parties knowing them any where, may be satisfied for like-ly it is that some People may have none on the Face, yet they may appear on the Body. As thus,

A mole on the right Arm denotes riches and good fortune to the party; if on a man, to be a Proficient in Arms, and gain Honour in Military Affairs; to a woman it signifies a happy marriage, health and long substance.

A mole on the left Arm of a man, signifies him rash, malicious, and one apt to do violence to others, whereby he shall endanger himself to the Law; the like to a woman, signifies her of an untractable, harsh disposition, much given to study malice and revenge.

A mole under the right Arm, signifies a man prosperous by his ingenuity, much given to activity, a gamester or player at Inter-

ludes; the fa

to a woman it promises inheritance from Parents, or other Relations, whereby he shall be advanced in the world, and gain the good repute and esteem.

A mole on the left Arm, between the Elbow and Wrist, denotes the party to be possessed in his Issue, but that he shall attain riches, &c.

A mole on the right Arm, between the Elbow and Shoulder, signifies good fortune to the party, that he or she is kind, and of good nature, not inclinable to wrong or injury any person.

A mole on the Arm-pit signifies sickness, diseases, and many disorders of body, hardships in travel, and the like.

A mole under the left Arm-pit threatens the party with an untimely death, especially if they be not wary in tampering with themselves by extraordinary course of Physick.

A mole on the right side and upper part of the Breast, denotes the party to increase in wealth by Tillage and other Rural Employments.

A mole on the Breast, or near the Region of the Liver, on the right side, declares good fortune in marriages, happy undertakings, and great possessions.

A mole on the Back, inclining to the right side, denotes riches and honour to accrue by the favour of great men.

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A mole on the upper part the right side the Belly, denotes to a man good fortune in marriage, riches and preferments insuing by means of his Wives Relations, and to a woman a love and regard from her Husband and a comfortable continuance in this life.

A mole appearing on the right side the Belly, near the middle part, denotes a man to be fortunate in Merchandise, Traffick, and bartering of Wares, as also a happy marriage; to a woman in denotes her chiefest Blessing on Earth will consist in her happy Nuptials.

A mole on the upper part the left side the Back, signifies to a man long Journey, losses, crosses, and imprisonments, upon light and frivolous occasions; to a woman it signifies that she shall travel into distant Lands.

A mole on the left side the Breast threatens bad fortune to a man, occasioned by falling into the dislike of his Superiors; and to a woman poverty, by neglect and disregard of her affairs.

A mole on the midst of the Breast, signifies a man to be of a flegmatick constitution, an uneven temper, incapable of business requiring great ingenuity.

A mole on the left side the Belly denotes indifferent good fortune to man or woman though signifying the latter to be weak in capacity.

capacity, and not over-studious in affairs to her advantage.

A mole in the midst of the Belly, declares a man to have a good utterance, and eloquent speech, fit to manage affairs, wherein the use of the Tongue is mostly required; but to a woman it is not good.

A mole near the middle of the Breast, towards the lower part, threatens a man with indisposition of Body, and many other grievances, crosses and afflictions; and to a woman weakness in child-bearing, and many other natural infirmities.

A mole under the Breast threatens the party with calamity, vexation and trouble, yet denotes him industrious, and promises he shall overcome his afflictions.

A mole on the midst of the Breast inclining to the right side, promises the man good fortune to accrue to him by means of his friends and relations, or by advantageous wedlock, and the same to a woman.

A mole under the right Breast on the right side, denotes a man to be fortunate in distant lands, advanced thereto by his own ingenuity, which shall be taking with great Persons; and to a woman it promises a pregnant wit, and such conduct in her affairs, as shall render her much loved and esteemed.

A mole on the left side the Back, signifies to

a man poverty and crosses through his own neglect and unadvisedness; and to a woman the like.

A mole on the lower part of the left Breast denotes a man shall be reduced to poverty, his extravagancy in drinking and gluttony, and renders a woman vain and conceited, never loquacious to no purpose.

A mole on the left side the Back declares a man to be contentious, given to quarrels and brangling, inclinable to Martial Enterprises and Feats of Arms; denoting a woman to be regardless of her Fame, bold and resolute in attempting things above her sphere.

A mole on the left side the Belly signifies to a man strife and affliction by sickness, and to woman bad success in marriage.

A mole under the left Breast on the Right Side denotes a man of a sordid temper, full of malice and hatred; and to a woman it denotes she shall be calumniated, but find those that shall vindicate her, and take off the aspersion.

A mole on the left side the Belly, between the Navel and the Side, it denotes to a man flight, and absconding through trouble, occasioned by some great misdemeanour; and to a woman crosses and afflictions by reason of a bad Husband.

A mole on the upper part of the left side the Buttocks, signifies the party is subject to cold infirmities, contracted by extravagancies and debaucheries; and to a woman denotes lasciviousness.

A mole on the left Buttock threatens a man with sickness and poverty; and a woman with dishonour and disgrace.

A mole on the Shin-bone right or left, denotes a man to be rash, sturdy, bold, and one much given to quarrel by presuming upon his strength, whereby he shall fall into tribulation; and the like signifies it to a woman.

A mole near the right Dug, denotes a man to be exceeding amorous of the Female Sex, proceeding therein so far that he shall impoverish and disgrace himself; to a woman it signifies ill fortune, extravagant enterprizes, and a great desire of copulation.

A mole on or near the left Dug in a man, signifies he shall indanger himself by rash actions, and may happen to die an untimely death; and much to the same purpose is its signification in a woman.

A mole on the Foot, either right or left, denotes to the party an unhappy off-spring, yet he shall obtain riches, though not without vexation and trouble.

One observation of the Feet which seldom falls

falls, is worthy here to be noted, *viz.* If on either Foot the Toe next the great Toe, extend it self beyond the great Toe, or be longer than it, let him or her whom it belongs know that riches one time or other will fall to his or her lot, if not by inheritance, yet unexpectedly.

A mole on the Groin, inclining to the right side the Loyn, signifies prosperity and good fortune to man or woman by marriage, or otherwise.

A mole on the Groin on the left side, denotes the party to be lascivious, much given to debauchery, and divers other vices.

A mole appearing upon the right or left Knée, denotes a person desirous of travel, and by visiting strange Countries, advantage himself both in learning and fortune.

A mole on the right Loyn, promises a man the goods of Fortune, and that he shall continue happy and prosperous; to a woman it signifies the like, and that she is chaste and virtuous.

A mole under a mans right Loyn, denotes him thrifty and industrious, that he shall attain to some dignity; and to a woman it likewise signifies good fortune.

A mole on the Calf of a man's Leg, denotes him exceeding lustful, and desirous of other mens Wives, endangering himself thereby

and to a woman it betokens loss of honour not undeservedly.

A mole on the Calf of the right Leg, denotes a man to be provident and industrious, whereby he shall not only procure to himself wealth, but a good name; to a woman it denotes advancement in happy marriage, which shall fall to her share under the age of twenty, if not hindered by the obstinacy of her curious Parents.

A mole in the midst of the body, denotes a man to be cholerick, rough, and untractable, one that for his disquietude procures himself hatred and contempt; to a woman it denotes a conceit of her own perfections, a levity of mind, yet that she shall be fortunate.

A mole on the middle of the Privy-member, often denotes great infirmity, a continuation of troubles to a man; but to a woman it denotes, that although she be of a weak constitution, yet shall she be much beloved.

A mole on the left side the Privy-member, near the extremity or end, signifies a man unfortunate in love, and the like; at the bottom of the Privy-member of a woman, betokens loss of good name, &c.

A mole on the right side, somewhat above the lower part of the member, concludes a man fortunate, especially in Marriage;
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and a woman in her Friends and Relations.

A mole on the left side the Belly, near the Navel, denotes divers infirmities to man, attended with outward crosses, and perhaps shortness of life; threatening a woman with danger in child-birth, & diseases of the womb.

On the right side, near the Navel in the upper part a mole happening, denotes good fortune to a man, occasioned by women; and to a woman the like, through the occasion of a man.

A man or woman having a mole on the hinder part the Neck, inclining to the right side, it promises a reasonable felicity, yet threatens him or her with danger of drowning, or the like casualty.

A mole on the lower part the Neck, near the Shoulder on the right side, denotes a man to be an extraordinary lover, but that he shall find crosses and delays therein; but to a woman it signifies success.

A mole on the lower part of the Neck near the Shoulder on the left side, signifies to a man much trouble and anxiety, as also public punishment; and to a woman much the same.

A mole appearing in the midst of the Privy-member, denotes a man honest and virtuous, yet subject to reproach undeserved, and

to a woman an unspotted honour, though nevertheless subject to the malice and calumny of evil Tongues.

A mole on the right Ribs, denotes a man to be very industrious, a great admirer of Arts and Sciences, by which he shall attain to riches and honour; to a woman it denotes advancement to be obtained by her virtuous and modest behaviour.

A mole on the left Ribs, declares a man to be rough, of an untractable disposition, one that is much addicted to quarrels and disorders; and a woman to be proud, vain-glorious, unquiet, &c.

A mole on the left side the Stomach, denotes the party to suffer much through the means of women, by giving way to their allurements.

A mole on the lower part the Shoulder-blade, denotes a man, if on the right side, steady, firm in his resolves, and of a healthful constitution; to a woman it signifies a continued success of fortune.

A mole on the right Thigh, near the Huckle-bone, denotes the party to grow rich by rural affairs; and a woman to get wealth and esteem by good housewifery.

A mole under the right Thigh, betokens a man descended of a noble and generous stock, and of an admirable wit, whereby he shall

attain to riches and promotion; and much to the same effect does it signifie to a woman.

A mole under the left Thigh, threatens the party with perils, sickness, and very many diseases.

Two moles answering equally on either side the Gullet or Neck, threatens the party with untimely death.

And thus much for moles and their signification, as far as Art and Experience has gathered, in relation on either Sex, though in these and the like cases, notwithstanding second causes, we must altogether submit to over-ruling Providence, by which the ways and actions of men are guided and disposed, as the all-wise Creator bids; when leaving these, I shall proceed to other Observations greatly to be noted in the affairs of men, namely Dreams, and their Signification or Interpretation, as they relate to good or bad fortune in man or woman.

C H A P. XXIII.

Of Dreams, and their Description.

AS for Dreams, they are usually divided into a fourfold order, which vary both in their manner and signification, and these

are noted according to the four Humours of the Body, participating of the qualities of Fire, Earth, Air and Water, as Choler, Melancholy, Sanguine and Flegmatick, of which difference the Learned Mr. May gives this Poetical Account.

*Fair Sanguine Dreams that seem to cheer the night,
With beauteous Shapes, and Rosie Wings as bright
As in the Morning are those Flowers that grace
Th' mist of Spring, the pain of Flora's Face;
They round about our nightly slumber sport,
To whom the little Cupids oft resort;
The little Cupids from fair Venus's Grove,
Stealing by night, do thither come and love,
With those fair Sanguine Dreams to pass away
The hours of dark in sport and amorous play:
Whilst Dreams of Choler in a flame-like dye,
Through th' Air like little fiery Meteors fly,
With swift and angry motions too and fro,
As if with eagerness they sought a Foe:
Sometimes mounting to the Roof on high,
They soar as if they meant to scale the Skie,
Or some impossible atchievement sought,
T' allay the Thirst of an aspiring Thought.
But down below with sad and heavy cheer,
On dead mens Tombs, and every Sepulcher,
The dusky Dreams of melancholy light,
With sable Wings like Bats or Birds of night,
Fluttering in darkest corners here and there,
But all alone and still each other fear;
Courting dead Sculs, and seeking to invite
The dismal Ghosts for company by night.
Whilst all along upon the whited wall
Ph'egmatick lazy Dreams no Wings at all.*

*But slow like slimy snails about do crawl,
And evermore are thence afraid to fall,
And so be drown'd, for on the floor below,
They still suppose deep springs of water flow.*

And thus much for the general description, from which submitting the events to the Almighty, I shall proceed to particulars.

C H A P. XXIV.

*Exemplary Dreams and their Interpretations
which have exactly come to pass, taken out
of History and other remarkable Stories.*

SUETONIUS affirms, that Nero's Mother being with child, dreamt that she brought forth a Dragon; which rising up against her, drew out her Bowels, at which being affright, she in the morning consulted the *Onciromantist*, who told her she should bring forth a Son that should cause her to be ripped up, which accordingly fell out, *Suet. in Nero, &c.* *Moses* in *Genesis* gives us an account of *Joseph's* dream of the Sheaves, Sun, Moon and Stars, with other dreams that came exactly to pass according to their Interpretations.

Arnoldus Villa Nova relates, that he dreamt that he was assaulted by four Wolves who came to devour him, and he killing the greatest, soon after overcame four of his

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most Capital Enemies in a suit of Law.

Adrian the Roman Emperor the day before he was proclaimed at *Antioch*, dreamed that a flame from heaven fell upon his head, and spread into Rays, doing him no harm, which was Interpreted that he should be Emperor, when the next day, contrary to his expectation, as some affirm, he was saluted.

A certain man dreaming he was Fishing in a River, and caught with his Net abundance of great Fish; and it was Interpreted, that by his industry he should attain great riches, which accordingly fell out.

A person one night dreaming he drew forth his own blood, and going into a far Country gave it to a stranger; which being Interpreted he should go into a strange Land, and dying there, leave his riches to one that was no relation to him, it so fell out.

A certain man dreamt that he beheld his Son taken by his Playfellows into a Hall, and there by them Crowned with Lawrel and Clad in a rich Garment; which being Interpreted, that for his virtuous actions, and heroic achievements, he should be Crowned King. It so fell out.

Calphurnia, Wife to *Julius Cesar*, the night before he was murdered in the Senat-house, dreamt that the Roofs of the House fell, that her Lord was thrust into the Belly, and that

the Chamber-door of it self flew open. And whilst she was relating of this dream, a Bird with a branch of Laurel came from *Pompey's* Court pursued by divers other Birds, who killed it, and tore it in pieces, which fore-shewed his death.

Cæsar that night before his death, dreamed that he flew above the Clouds, and there shook hands with *Jove*; which was Interpreted that the soul should by death be set free from the body.

A man dreaming he beheld one cutting off his own Arm; it was Interpreted he should fall by the hands of his Relations: which accordingly happened, for he was killed by his own Brother.

And thus much for the more immediate exemplary dreams, and their interpretation.

C H A P. XXV.

Dreams, and their Observations or Interpretations, according to the good or bad accidents that frequently besal Mankind.

IF a person dream he is bitten by a Serpent, it signifies he will sustain some great hurt by a private Enemy.

If a person dreams he is washing his hands, it signifies the performance of some great matter,

matter, but if the dirt will not come off, he shall not effect it, or at least find much difficulty therein.

To dream one flies in the air, signifies a suddain journey or hasty news.

To dream one fights and remains victor, denotes the overcoming or avoiding a danger.

To dream you meet a Lion who fawns upon you, denotes the favour of some noble Person.

To dream of a black Coffin and Mourners, denotes the death of some Friend or familiar Acquaintance.

To dream you see a Friend lye dead, denotes that he or she is at ease and in good health.

To dream one is in a Field of standing Corn, betokens prosperity and content.

To dream ones Shoes fall from off ones Feet, or are old and torn, denotes poverty and distress.

To dream of small pieces of money, and that you are gathering them off the ground, denotes want and hard labour; but to dream a good sum is put into your hand, denotes either you shall receive unexpectedly some sum of money, or that you shall be relieved by a Friend.

To dream a Horse runs away with you,

denotes unexpected business against your liking to call you to some distant place.

A woman dreaming that a woman salutes her, she shall be crossed in love. If she dream she have a crying child in her Arms, it denotes much affliction through the loss of Parents or Relations.

To dream one is Sailing on the Sea in a calm, denotes a peaceable life, and a happy end of business, but if in a storm the contrary.

To dream of flashes of Fire, denotes sudden anger, whereby much hurt will ensue.

To dream a House or any heavy Load falls upon one, denotes the party shall be oppressed by some Superior hand, to his or her ruin; but if the overwhelming weight seem to be removed, or that he get from under it, he shall in time recover his former station.

If a person seem to be upon a high Hill, from whence he may take a pleasant prospect, and be compelled to descend into a Valley, he shall fall from promotion, and continue in a mean estate.

To dream one climbs a Hill, and attains the top of it, denotes the party shall attain his desires, but if he return ere he reach the top of the Hill, or tumble down, he shall not attain his end.

To see in a dream a dead Friend, and seem

seem to talk with him, denotes prosperity.

To dream one hears the sound of Bells denotes sickness.

To dream one is amongst Tombs and Bones of dead men, denotes riches to fall to the party by the death of some Friend.

To dream one weeps, denotes the party to be restored to the favour from whence he is fallen.

To dream a Gold-ring breaks and falls from off ones Finger, denotes the loss of a Lover or dear Relation.

To dream of a Sow, denotes fruitfulness, and the like of any Creature that produces many young ones.

To dream of the hunting of a Hare and that she escapes, betokens loss of something the party earnestly desires.

To dream of a sudden and surprizing fit of joy at the sight of any thing, betokens the arrival of Friends, or the celebration of Marriage.

To dream you have Gold and Silver in your hands, and know not how you came by it, betokens the finding of some precious thing.

To dream of courting beautiful women, betokens crosses and vexation.

To dream you put on gay cloathing, denotes preferment.

To

To dream one is about to be killed, yet that it is prevented, signifies some great deliverance from danger.

To dream of fearful Monsters that pursue you, denotes the assault of dangerous and open Enemies.

If you dream you endeavour to fly and cannot, it betokens imprisonment or restraint.

To dream you are in a Fight, betokens strife and contention.

To dream of a great Fire, betokens anger or sickness.

To dream you hear intelligible voices, denotes a continuance in your native Land, and unintelligible voices the contrary.

To dream you are in a green shady place, adorned with flowers, and hear the melody of Birds, denotes ease, plenty, and content.

To dream you are let blood, denotes loss of riches.

To dream you contend with a Wolf, denotes a furious but sordid adversary.

To dream one is gathering Posies, denotes sudden Nuptials.

For a barren woman to dream she prostitutes her self with one of her sex, denotes that that barrenness will be in time removed, and she enjoy a Child; but to a Child-bearing woman it denotes much pains in travail, and bringing up her Children.

To dream one wears a Garland, denotes the party shall be in great repute, and acquire such esteem as shall be of long continuance.

To dream of lighted Tapers, denotes the party happy in his Friends, whose sincerity is approved.

To dream of Serpents in the Water, denotes Enemies without power to hurt you.

To dream you embrace without power to speak, denotes the party shall fall in love, but not possess the party loved.

To dream you hear sighs and groans, denotes trouble and anguish.

To dream of falling into the Water, betokens affliction, occasioned by some flegmatick disease.

A Virgin dreaming she is putting on new Garments, denotes an alteration of her condition by way of marriage.

For ^{two} Lovers to dream they fall out and quarrel, denotes constancy in affection.

To dream ones Teeth drop out, denotes loss, &c. and to dream of losing an Eye, threatens a dear Relation with death.

To dream of swimming in Water, denotes much labour in business, especially if it be up a River, or in troubled Waters.

To dream that one hides himself, denotes flight and obscurity.

To

To dream of Banquets, denotes poverty and penury, if they imagine they see them only, and taste them not; but if they suppose they taste them, the contrary.

To dream you see any person murdered, denotes poverty and sadness.

If you imagine in your dream that you fall into the hands of Thieves and Robbers that dispoil you, it denotes much loss and tribulation.

To dream you see flights of Birds, denotes a sudden journey, or that the party shall wander.

To dream one puts on new Gloves, denotes the party shall be suddenly married, or hear of the marriage of a Friend.

To dream one receives a Letter, denotes a sudden contract of love and friendship, or the meeting of friends.

For a woman to dream she is with child, denotes sorrow and heaviness, but to dream she is delivered, the contrary.

To dream of a great company of People in close debate, denotes some private design against you, and that strife will arise from near Relations.

To dream you see an old Tree wither and decay, and that notwithstanding young branches spring at the root of it, betokens Children in old age.

If you dream you see your House on fire, and that you immediately quench it, it signifies sickness to your self or Relations, but promises a speedy recovery. This has been wonderfully experienced.

To dream you are in a Shipwrack, denotes loss of Goods or Estate.

To dream you are let Blood by a stranger, denotes a stranger shall obtain by Law or Violence part of your Goods, Estate or Money.

To dream of a Hurricane or mighty Tempest, denotes much anger and contention, which will probably end in loss and disgrace.

To hear in a dream Swallows chattering about ones House, denotes much hurt to accrue by flatterers.

To dream you hear a voice and see no body, denotes a delusion by false pretences.

If you dream you remove into an old ruinous House, and are at the same time in a good settlement, either of House, Service, or Employment, beware how you leave either, for it will undoubtedly prove to your disadvantage.

To dream of deep pits, and that you fall therein, denotes a danger at hand, but if you dream you escape them, you shall overcome it.

To dream you are walking in a Garden of Flowers,

Flowers, denotes much pleasure and delight.

To dream you are in a place amongst many delicious fruits, and that you pluck them, denotes riches and prosperity.

To dream of Waters falling from a steep Hill, and overflowing the Neighbouring Plain or Fields, denotes suddain riches evilly gotten.

To see you see a small Spring become a large Lake, or produce a great River, denotes an increase of fortune and much wealth.

To dream you fight and overcome, promises success in Law-suits, or the like contests.

To dream you are pursued by a furious Bull, and that in vain you endeavour to avoid him, denotes you soon after to lye at the mercy of an implacable Enemy.

To dream of Swans in a River, denotes great advantage by Navigation, or Water Commerce.

To dream you see many Moons contending in the Firmament, denotes a division amongst Friends and Relations.

To dream of Thunder and Lightning in a dark and troubled Sky, denotes the party to fall under some extraordinary displeasure, whereby he shall suffer many afflictions.

To imagine in a dream that you hide yourself amongst Flags or Osiers, by the brink of some great Water, signifies flight.

To dream of Ghosts or Spectrums, and that they represent parties dead that you have formerly known, denotes happy news from foreign parts.

To dream you fight with Serpents and Toads, and that you overcome them, denotes Victory over Enemies.

To dream one sees white hair, it denotes friends, if red envious Persons, and black denotes Enemies.

To imagine in a dream you are at Church at your devotion, denotes joy and comfort.

To dream your Beard is shaven, is to alter your condition, as to place, office, or business, is to man; but if a woman dream she has a Beard, and it is shaven, marriage is promised her, or increase of riches.

For a man to dream he kisses a woman or virgin with pleasure, denotes discontent, dislike, or anger.

To dream ones Teeth are drawn, denotes sickness or loss.

For a party to dream of drinking unmeasurable when exceeding dry, it denotes a hot disease, or some great disorder in the Body, occasioned by heat to insue.

If a party imagine in a dream an exceeding high flight, especially over the Water, seeming beautiful and gay, it denotes promotion and honour, but if low, and he conceit himself

himself deformed, it denotes disgrace and contempt.

To dream one has much Vermine about one, and to be much troubled in killing them, signifies riches.

To dream one has a great Beard, and ugly, and that some Boys plucks it off, signifies anger, carefulness and danger.

To dream one is stark naked in a Church is a very bad dream.

To dream one hears Serpents hiss but not to see nor feel them, signifies your Enemies have not power to hurt you.

To dream one sees the Sun and Moon greater and brighter than ordinary, denotes increase of riches and honours; but to see them dim or obscure, decay of prosperity.

To dream you are at a Feast and eat Roast-meat greedily, denotes sickness.

If you dream you draw a Bell-rope and the Bell will not sound, it signifies health; but if it sound, the contrary; if you go about to Ring, and a Spirit hinder you, it denotes a frustration and loss in your undertakings.

To dream you see Crows and other Birds of prey flying in dark and cloudy weather, betokens anger, loss, and misery.

To dream one puts a Ring on the finger of a Maid, betokens sudden Marriage; and for a Maid to dream a Man ties her Garter, is the like.

To

To dream you behold some fearful Precipice, and are urged to climb it, threatens the party with punishment by the hand of Justice.

To dream you have Provision set before you, and that one snatches it from you before you can eat, denotes circumvention and loss.

To dream of Ribbons and gay Plumes of Feathers, denotes amendment of Fortune.

To dream one hears Crows make a noise, and see Monkeys, denotes sadness and disorder of mind.

To dream one hears the barking of Dogs who pursue him, is to be in danger of an enemy, but to pursue them is to overcome the danger.

To dream one finds great difficulty in passing a Bridge or River denotes the party shall have much delay in his undertakings.

For one to dream he has great veneration for beautiful women, yet keep at a distance, denotes the party to be virtuous, chaste, and that thereby he shall gain the love and esteem of the Female Sex.

He that dreams of Dung or Ordure, may expect to be invited to some great Feast soon after.

To dream one discourses with Spirits, signifies the discovery of secret things.

To dream one sees Knives or Swords, denotes quarrel and contention. To

To see in a dream Lean Oxen, signifies misfortune and loss, but to see Fat-Oxen; riches and prosperity.

To dream one kisses ones Father, or some near Relation, signifies an intire friendship,

To dream one is in company with ones Mother or Sister, betokens ill news and sadness.

To dream one sees men or women about to be Executed, signifies he or she suddainly to be importuned by some Friend in great distress.

To dream one sees a Mule, or any Beast of Carriage laden with Books, and that some scoff and deride him, signifies that the party shall find some let in his pious intentions.

To dream an old woman is Courting you, denotes riches by marriage, yet not without discontent.

To dream one is in a spacious Chamber richly garnished, and there to behold the King, or some Noble Person, denotes honour and advancement.

To dream one sees a Serpent of a large size creeping out of the Earth, threatening with his sting, and yet not have the power to hurt you, signifies you shall escape the snare laid for you, by the malice of some woman you have offended.

And now I shall close this Discourse of Dreams,

Dreams, with an enlargement upon exemplary dreams, and their events.

Darius before he fought the mortal Battle with *Alexander* the Great, dreamed that he beheld a burning Army marching through *Asia*, and *Alexander* in a *Persian* Robe at *Babylon* entering the Temple, and immediately vanished; laying hold of which his Flatterers perswaded him it presaged the destruction of the *Macedonians*, and that *Alexander* being clad in a *Persian* Robe, signified his subjection; but it proved otherwise, for by the flames was denoted the swift and victorious progress of the *Grecians*, and the *Persian* Habit denoted to *Alexander*, the *Persian* Empire should become subject, but his sudden vanishing signified he should not long possess it.

Cambyfes dream'd that he sat in his Brother *Smirdis* Royal-Seat, and that his Crown touched the Sky; it was interpreted that he should shortly die, and his Soul being free from the incumbrance of his Body, should mount aloft.

Xerxes upon his entering *Greece* with a numerous Army, dreamt that he was Crowned with Olive Branches which shadowed all the Earth, it was interpreted that he should be overcome by the *Greeks*, and end his days in sorrow.

A Runner in the *Olimpick* Games, dream'd
he

he was carried in a Chariot with four Horses, and imparting it to *Antiphon*, a wise man of that Age, he told him that he must expect to lose the Race, seeing four run before him, the Horses by their strength, signifying the celerity and ability of those that run before him.

A certain Person dreaming he saw an Egg hang by a string at his Bed-side, told it to an Interpreter, who bid him search the ground directly under that place, and he would find great riches, which he accordingly did, and found as he had been told.

Ptolomy, *Alexander* the Great's Favourite, being wounded with a poysonous Arrow in a Battel against an *Indian* King, *Alexander* one night dreamt, that the Dragon that his Mother *Olimpia* kept, brought him a Root in his Mouth, and having delivered it, lead him to the place where many of those Roots grew, and informed him, that by their virtue *Ptolomy's* wound should be cured; which made such an impression in his mind waking, that he caused the place he dream they grew in to be searched, and finding the Roots, experiment was made, and it not only cured *Ptolomy's* wound, but divers others made by the like inveterated Weapons.

The Lord *Stanly*, in the time that *Richard* the Third was Protector, dreamt that a

Boar

Boar set upon him and the Lord *Hastings*, and so gored them with his Tusk, that the blood ran about their ears, whereupon considering that the said *Richard* had a white Boar for his Cognizance, he conjectured that the mischief might proceed from him, and was so far possessed therewith, that he sent a Servant immediately (it being then about midnight) to acquaint the Lord *Hastings* with his Dream, and the fears he had of the Event; as likewise further, to desire him to withdraw himselfe're Morning, which Message being delivered, the Lord *Hastings* thus replied, Good Lord, does your Master lean so much upon Trifles, to put such Faith in Dreams, which either his own fear fancieth, or else do rise in the night by reason of the days thoughts; go back therefore and recommend me to thy Master, and pray him to be merry, and have no fear, for I assure him, I am as sure of the man he thinketh of as of my own hand. Notwithstanding the next day he lost his Head by the commandment of the Protector, and the Lord was dangerously wounded, by one amongst divers armed men that came into the Council-Chamber to slay him.

Dr. *Moer* in his Treatise of the *Immortality of the Soul*, tells us a very strange passage, that two Gentlemen conversing with a *Magara*, one of them took up a Lodging

a Friend's house, but there being no more room, the other who had a considerable sum of money about him, he went to an Inn, when about Midnight the former being asleep, dreamt that he saw his Friend stand by his Bed-side, beseeching him to come to his assistance, for he was set upon by his Host, and in danger to be slain. At which starting, he leaps from his Bed and made towards the Chamber-door to have gone to the Inn, but finding it locked, and considering it was but a dream, he went to Bed again; when sometime after falling asleep, he dreamt he saw his Friend a second time all bloody, who earnestly requested him, that seeing he had neglected to come and rescue him whilst alive, yet that he would not be wanting to revenge his death, saying he was murdered by his Host, who was carrying him out of the City in a Cart, covered with dung. Which made such an impression in his mind waking, that he immediately put on his Cloaths, the day by this time dawning, and running towards the City-gate, found a Cart laden with dung accordingly, which he causing to be searched, the dead Body of his Friend was found therein, and the Host confessing the fact was deservedly executed.

The night before the French King Henry the second was wounded in the Eye by Montgomery,

Montgomery in a Just, of which wound he died; Queen Margaret his Wife dreamt she saw his Eye so put out, and warned him of it, but neither her warning, nor Montgomery's using many endeavours to avoid the Combate, could avert his destiny.

Morison in his Book of Travels, relates, that whilst he was at Prague, he being asleep in a Sun-shining morning, fancied he saw an Image pass by him, which told him his Father was dead; whereat being somewhat troubled, he awoke, and wrote down the hour and day, which he put into a Box, and looked not on it till he came into England, and had strictly inquired the time of his Fathers death, which as near as could be computed, agreed with his Paper.

And thus much may suffice for dreams, &c. so much observed in former times, that their Interpretations were looked upon as Prophecies, they imagining that some Angelical or Divine Power more immediately conversed with the Soul, and dictated things strange and wonderful, when it was in a manner freed from the Body, which lay dissolved in drowsie repose. Though all dreams are not to be considered alike for their verity in signification, for some proceed meerly from the action or observation of the day past, others from digestion, and ascending vapours, but those

more especially that proceed from neither of these, and make a perfect Impress upon the memory, and whereat you are more immediately concerned, are chiefly to be noted, especially such as are confirmed by dreaming the same over and over, as it often happens, the Soul being therewith more than ordinarily affected, as it happened to *Pharoah*, and divers others that I might instance, but for brevities sake think convenient to omit, and pass on to relate something relating to Nativities, the most curious and nice part of Astrology; and indeed, of that, this or any other Science whatsoever, the perfection of which few or none have been hitherto able to attain.

C H A P. XXVI.

A Discourse relating to Nativities and their Calculation, so far as is warrantable from the Rules of Astrology.

IN this particular many things are to be considered but chiefly the coherence or incoherence of the Cœlestial Bodies, agreeing with the frame and temper of Terrestrial Bodies, moving or disposing them according to the greater or lesser Influence, or Predomination; for although to the operation of the Planets, we can attribute no more than the effects

effects of second causes bounded and limited by the infinite wise Creator, yet are they so placed, that in their working they have great power over earthly things, which is most of all visible by the Sun and Moon in general, the one causing by kindly heat the Increase, and glads with his Beams all Creatures, the other draws up the cold damps and dews, manages the Ocean in its Ebbs and Flows, causing the Blood of Man and Beast to do the like. All Creatures appearing more naturally sad at her Wain than in her Increase; so that if so much be apparent in these, the like, according to what is assigned them, may be expected from the other five, as that *Saturn* disposes to Melancholy, Envy, deep Counsel, deadly Hatred, and the like. *Jupiter* to a temperate Mildness, Beneficence, Justice, &c. *Mars* to Wars, Bloodshed, Wrangling, Rashness, &c. *Mercury* to Deceit, Craft, Over-reaching, much Loquacity, and the like. *Venus* to Gentleness, Love, Calmness of Temper; &c.

Now to be considered in this case there are divers things, and more immediately the sign under which the Countrey or place of Birth is posited or subject, the Planet that was Lord of the Ascendant, and the particular time the constitution of the party, if come to maturity, if not, the Sex is to be had regard

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to, and by an exact time taken even to a minute, according as the Planet disposes, that is the Ascendant, and the Influence of the Sign, it is posited in the good and bad fortune of the party, must be conjectured and drawn from inferences; as a party that is born under *Saturn* happens to be wise, one of profound Policy, yet not often fortunate, but subject to many casualties, being of melancholy heavy temper, serious in thoughts, and by counsel able to stand others in great stead, but not apt to apply them to his own advantage; and if at any time the exact minute or hour not being brought, yet by Physiognomy may it be known under what Planet the party was born; for the *Saturnist*, or party born under *Saturn*, being cholerick, is pale of countenance, having his or her eyes deep in the head, little, and inclinable to redness. If *Saturn* be in the Radix of the Radix of the Flegmatick, the party is naturally inclining to fatness, having dull eyes of a leady colour, being slow in action, of a haughty carriage; still aiming at high things, though seldom succeeding, notwithstanding many great endeavours are used when *Saturn* rules in the Nativity of the Melancholy, the countenance of the party seems to be askew, or inclinable to wriness and deformity, appearing of divers colours, the party in that case is sad, fearful,

fearful, slovenly, and regardless of himself, unconstant and unfortunate : *Saturn* being in the Nativity of the Sanguine, makes there a Temperament by reason of the Sun's influence, and is distinguished or known by the sharpness of the Voice, a merry countenance, shining eyes, though somewhat standing inward, yet in this case few Sanguinists have *Saturn* their ascendant.

Jupiter Lord of the Ascent in the Nativity of the cholerick person, causes a whiteness of complexion, a reddish or yellowish Hair, a hasty temper, yet soon pleased. In the flegmatick person he causes a large growth, a well proportioned body, fair hair, a high nose, black eye-brows, and greenish coloured eyes. As for the Melancholy he seldom is in their Nativity. The Sanguine he governs most, causing the party to have a fine white skin, a chearful countenance, eyes a dark brown, a high forehead, and four lines apparent therein, disposing the party to freedom of discourse, liberality, and a good temperature of mind, endows him or her with wisdom, and large fortune, and renders the party a happy course of life.

Mars Lord of the Ascendant in the Nativity of the cholerick, causes a dusky redness, a round face, bluish or yellowish eyes, a threatening countenance, a middle stature, the

fore-part of the head big, the nostrils standing out, going lightly, and taking short paces, of a fiery temper, given to quarrels and disorders. *Mars* in the Radix of the Flegmatick, causes a yellowish, or rather somewhat inclining to a reddish countenance, a middle-sized visage, sharp eyes, a broad forehead, and a big nose, inclining to flatness, much given to discourse, and inclinable to disorders. *Mars* ruling in the Nativity of the Melancholy, causes a threatening countenance, with sundry marks on the face, or on some other part of the body, the hair chestnut-colour, the eyes large and yellow, rather inclinable to rashness then wisdom. If *Mars* be in the Sanguine Nativity, a thing that rarely happens, it appears by flaxen hair, greenish eyes, the features well composed, the face round, a bold resolution, large words, and much desirous of great achievements, and covetous of fame.

Mercury is never seen but in three Nativities, as thus, if he be eminent in the choleric person, it is known by the great stature, leanness, and leaden-colour, thinness of the hair, swift moving, eyes deeply set in the head, narrow hips, and short teeth. When he is Ruler in the Nativity of the Melancholick, and there being retrograde, it is known by the parties having some deformity in

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in his or her Physognomy, as the Nose standing awry, the Mouth not even, the Eyes askint and the like; as also by the manners of the Party, rendring unruly, inconstant, a great talker, and one given to many disorders. When *Mercury* is in the Sanguinists Nativity, a good disposition, a prompt wit, promising great riches to be obtained by subtilty.

As for the *Sun*, that being Alfridary, or Lord of the Nativity of the Cholerick, it is known by a chearful countenance, a little inclining to brownness, a comely blush, great eyes, much fleshiness and hair, a large front, a middle stature, and much eloquent discourse.

The *Moon* is generally seen in the Flegmatick Nativities, for which reason such are called humours, known by extraordinary whiteness and softness of the skin, intermingled with a little redness, large and thick heads, the eye-brows joyning together, fair eyes, but many times unequal as to the size, and the party subject to many watery diseases.

Venus is never but in the Flegmatick Nativities, known by the fairness of the face, the whiteness of the skin, the crisping of much hair, gentle speech, black eyes, whereof the balls are somewhat inclining to yellowish,

which burn or shine as it were. A Female born under this Constellation, if she be not married young, will ignobly part with her honour, especially if she be high Nosed.

And now these Physiognomies well and duly considered, one may make the Horoscope without difficulty, taking one or more questions concerning a friend that we wish well, and would know his present and future fortune or misfortune.

First, By these Linaments, finding what Planet was Lord of the Nativity, then see if the nature of that Planet operate more or less in the party. If so it fall out that they are conformable without any difference, then past doubt, is he or she born in the first House of the Sign of the Zodiack, to which that Planet relates. As for example, if the party be white, have a long Nose, fair Hair, and thick Eye-brows, a brown and shining Eye, he or she so having, is born under *Venus*, being *ad Instar*, in the first part of *Taurus*, which is found to be the first House of that Planet, and that known in the manner aforesaid, proceed by way of question, having well considered the month, day, hour and minute, you will past doubt find this Sign *Taurus*, whether it be in the House of Life, which is the First or Tenth, called *Helligiack*, the House of Dignities and Honour, Riches and Prosperity,

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perity, and from the figure you shall thereupon erect, you may draw the certain significations, as the learned *Belat* did of a great man in *France*, of which he gives us this description.

My proceeding (says he) were thus, without desiring to know the day or hour of his Nativity or his Age, having well considered his Physiognomy, I plainly perceived he was Flegmatick, having black Hair, red Eyes, great Eye-brows, and a Mouth sufficiently rising up, great Teeth, a fat Neck, and corpulent Body; my question being made the eighteenth day of March, at seven of the Clock in the Morning, in the Year 1623, I found that the Ascendant of his Physiognomical question was Libra in the tenth Degree, which is the last of the first part: My question was to know how long he should live, what should be his fortunes or misfortunes, briefly what should happen in his days? I erected the Figure, and thereupon made certain quadraings and resolutions, the better to have the signification understood. As thus:

The FIGURE.

The Tenth House, 12 of Cancer.

The Eleventh House, 19 of Leo.

130 *The True Fortune-Teller.*

The Twelfth-House, 17 of Capricorn.

The Ascendant, 10 of Libra.

The Second House, 3 of Scorpio.

The Third House, 3 of Sagitary.

The opposite Signs and Degrees making the Figure compleat thus. The position of the Planets.

Saturn in the 5 of Capricorn the North-Angle.

Jupiter in the 3 of Virgo.

Mars in the 2 of Aries.

Sol in the 2 of Sagitary.

Venus in the 13 of Capricorn the North-Angle.

Mercury in the 22 of Sagitary.

The Moon in the 3 of Gemini, the Angle of the Ninth House.

So that computing these, he found he would be very prosperous in his affairs, but be of an unhealthful constitution, that he should live long, be happy in his relations, that he was born in 1601, on a Tuesday, 2 Min. past 3 in the Morning, Mars being Radix in his Nativity, which all appeared to be true, and gave the party infinite satisfaction.

And thus much may suffice as to Nativities, and their Calculation, a thing not to be

be pried too far into, seeing we are Gods Creatures, and therefore ought to submit wholly to his will and disposal.

C H A P. XXVII.

A short Discourse of Corilimancy; and of the Rod by which hidden Treasure is found.

THis, tho' it may seem strange to some, has been proved to the advantage of divers. If you seek for a Mine of any Metal, or suspect Treasure to be hid in any place, you may take a Hazel-rod forked in the manner of γ , and it being according to the Rules of Astrology, gathered when the *Sun* enters *Aries* or *Leo*, *Mercury* being combust, strip off the Bark, and fasten to the forked ends a string with a piece of Metal at the end of it, equally poized, and then stick it lightly in the ground, the Metal hanging above ground, and notwithstanding your endeavor to poize it never so equal, it will by degrees bend or incline towards the place where the Mine or Treasure is, doing so by sympathy, or a secret instinct, for which no man could ever give an exact reason, no more than for the Needle touched with a Load stone's turning to it beloved North, and by this means some persons.

Persons have enrich'd themselves in discovering Mines and hidden Treasure. But ever observe the Metal on your Wound must be the same with that you search after, that is of the same sort, whether Gold, Silver, Brass, Lead, or the like, and this fortune mostly happens to such as have a V or Y in their hands, a sacred character of which I have before spoken.

C H A P. XXVIII.

A second Observation of Nativities here known, or give wonderful guesses by the marks or lines of the Hand, Eyes, Forehead, and the like.



Certain is it, that man, according to the opinion of Ancient Philosophers, and Learned Men of all Ages, being a little world, that is the Epitome of the great one, many rare and wonderful things are to be observed, if seriously considered, but more especially in these particulars, for from the Nativities of either Sex, many future events derive their power and efficacy, and fall not out, as some will have it, by chance, but, in a manner, by course, and are liable, in a great nature, to be foreseen, though hardly to be prevented; for when man, intending so to do, uses divers means, and moves with great circumspection, yet by ways he perhaps dreams not of, many accidents and contingencies fall out between the Cradle and the Grave, some happy, and some unhappy; and the best way to prevent any danger threatned by the malignant influence of the Planet, or other causes, is with humiliation, and low prostration, to beseech the Supream Maker, Governour and Disposer of all things, to avert it, who is only able, and whose sole will is fate, in whose power all things are, and with the same readiness obey his voice (Mankind excepted) as at his word they were made; still we see the Sun keeps his course, distributing to the World light, and suffering darkness to take
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its turn, the Moon and Stars move orderly, and know their appointed times and seasons, heat and cold dispossesses each other by turns. The Clouds give rain, and the Earth fails not to give her Increase; the Fowls of the Air, the Fishes of the Sea, and the Beast of the Field serve to the end for which they were ordained, with many more too tedious to recite, when men for the most refuse to live up to that more immediate knowledge that they are endowed withal, and improve that to their Maker's Glory, which in the end will redound to their immortal felicity. But not to paraphrase too long upon the general, I shall proceed to the proposed particulars. As thus,

Taking the hand of the party, the day of whose Nativity, and what future Observations you are desirous to make, it being that Hand on which the lines are fairest, for in some Hands by labour they are worn out, and well marking the middle natural line where it ends (the beginning of it being at the root of the line of Life) take notice whether there be a cross there or not, or that some other line cut it not, as also to what part of the Hand they bend, for if so it happen that it bend and end near the Moons mount, it signifies the party to be born on a *Monday*, being the tenth of *June*, if there be two crosses,

it denotes the Birth to be on a *Monday*, the twentieth of *June*. If a line in the like nature end in the plain of *Mars*, with one cross, denotes a man born on the tenth of *March*, two crosses on the twentieth. If so it happen to a woman, or woman-kind, she is born on the same days in *October*. If it end toward *Mercury's* mount in the like nature, then Wednesday, for man in *May*, the woman in *August*. If so it end under the mount of *Jupiter*, Thursday is the day, and *November* and *February* the months assigned. The middle line failing towards the mount of *Venus*, denotes Friday, the day in *April* or *September*. If the same line fail towards the mount of *Saturn*, then is Saturday the day, and the month *December* and *January*. If it fail towards the mount of the *Sun*, it falls out on a Sunday, *July* being assigned for the month. And so according to the crosses and figures, which frequently happen at the end of that line, according to their signification may be found any day of the months already assigned. Now the next thing which remains, is to know the hour, which is generally observed by the colour of the Eyes, if they retain their native colour, and are not perished by bruises, or defective by other accidents, and must be taken thus.

If the Birth be directly about midnight,
then

then will the eyes appear extream black. If at one of the clock they will be somewhat shining. At two of the clock the party being born, the eyes will have somewhat of a dark green in them, with dusky balls. Those that are born at four will be greenish, but the green a little lighter, inclining to an Olive-colour. After four or at five the party being born, the Apples of the eyes will incline to a whitish, though somewhat related to a bluish. The party born at or between six and seven, will have the apples of his eyes half blue, and the remainder a kind of a wall colour. The party born at or between eight and nine hath the circuit of the centre of the apple blue, and the centre of a party-colour. At or between ten and eleven the party born has the eyes all blue, with a few marks. At twelve they begin to be somewhat greenish, though much shining. At or between one and two in the afternoon the party being born, has eyes between blue and green. At or between three or four they are of a pale green. At or between seven or eight they are coloured yellowish, with some small matter of green. At or between nine and ten they have red spots in them, though being of the same colour with those immediately foregoing. The party born at or between eleven and twelve, are as for the eleventh

venth hour, somewhat inclinable to redness, but from that time blacken to the twelfth.

And thus much*for the hours of Night and Day, in every one of which throughout the year, either Male or Female, if not both, are born; and although it cannot be positively affirmed to be an infallible sign, yet, it is wonderfully to be observed, seldom failing the party in his Judgement, who makes due inquiry.

As for the year, if we have regard to Chiromancy, in that case it is known divers ways, as by the lines of the Wrist, Forehead; as for the Wrist, the lines signifies thirties of years, but as age increases those lines are extinct, decreasing by little and little, as if the first line be half extinct, then shows it, that the party is fifteen years of age, and to be quite extinct thirty; four lines in the Wrist being generally the most, though some have five, and by an equal measure in this case, any year may be known, by dividing a whole line into thirty parts, a half line into fifteen, and so to the quarter, or almost extinction or end.



As for Age it's likewise seen in the Forehead, and this by the Rule of Metaposcropy, and on the first year appear but to the seventh year, when upon the left side extending to or towards the Temple from the Ear, there is a little line which denotes that age, and if it descend to the Forehead, it denotes the party to be between ten and twelve years of age; if it so fall out, that it is apparent in cutting through the Forehead, it signifies the party to be in the twenty fifth year, and according to its length, the years under twenty five are to be guessed or imagined, according to the Rule of this Art and Science. If there appear considerably divided, thirty years are signified, and from five and twenty to thirty, accord-

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according to the length of the third. If there happen a fourth, it signifies by its length, forty, fifty, sixty, seventy, and eighty years, especially if there happen another half line on the right side the Forehead, but beyond this, or especially exceeding five; they are referred to the Alfridaries, and cannot, or at least but with great uncertainty, in this case be known, but is better understood by wrinkles or lines in the extremities of the Eyes, reckoning twenty years to every line, and equally for the rest, though in young people, especially of the Female Sex, these rarely, unless they laugh or frown much, and then you must take heed lest you are deceived, by taking those for lines that are none, but rather appear so by the parties distorting his or her Face.

C H A P. XXIX.

A Discovery of the time of Marriages, or in what year of their Age the party will be Married, by certain marks and rules appearing in the Hand.

IN this case several things are to be considered, as first, Consider the space between the root of the little finger, and the end of the Table-line, upon the mount of *Mercury*, measuring from the root of the little finger to the

the middle of the mount, not on the edge or side, for in that a great mistake oft happens, and in so measuring, account from the root of the finger to the middle of the mount thirty years, and from thence to the Mensual or Table-line the like quantity of years, and so begin at the root of the finger according to proportion, counting half of the first half, which amounts to fifteen, and proportion it by degrees to seventeen, eighteen, twenty, or more, till you bring it to thirty, observing what year according to this proportion touches the first line, and at that number of years, according to the division of the proportion the party, whether Male or Female, shall alter his or her condition by Marriage, if more lines appear, measure them by proportion from thirty, thirty-five, forty, fifty, and all the years between, according to a due proportion, a second Marriage is to be noted, or a third, if any such thing is designed, or more, and may thus fully be known by a due proportion and mensuration, answering to Marriage or Marriages according to the division and course of time.

To know your fortune or misfortune on this occasion, note that where the lines are fair, as also the usual Characters, as Parallels, Crosses, Stars, Scales, Branches and Quadrates, they depend upon *Jupiter*, a happy Planet, and promises good success. The

The usual Characters that point at misfortune in Marriage, are to have the lines broken and abrupt like Grates, or Chequered, the Character of *Saturn* the resemblance of Hair, the mounts turbid, crooked and wrinkled.

C H A P. XXX.

Rules to be observed to know the eminent danger any person is in, as to his or her health.

If the body and face be yellowish, the veins distended, the sight weary, heavy and irksome, an unwilling heaviness to motion or action hang about the party, it denotes the vessels full of humours, which ought to be purged out, or, by a gentle means, dispersed and brought away, to prevent diseases that may, by their continuance, be contracted.

If the Senses appear dull and melancholy, without affliction or disorder of the mind, the face look dull and of a leadish colour, puffed and swoln, if wringing pains happen after Meals, it denotes obstructions.

If tears, without a sensible cause, fall from the eyes, the lips quiver at times, as likewise the Legs seem feeble, if the memory grows bad, and the senses stupified as it were, the body hot and cold by turns, the breath short, and fetched with pain, and pain in the head; if these Symptoms in any critical time

time happen, they denote a conflict of Nature, a Sicknes approaching through Ejection.

If the Eyes are dull, and Rheum much afflict them, if the Nostrils are red, if the Midriff and short Ribs stretch without pain, if the Breath be difficult, a pain of the Head, Nose, and Face, itching pain of the Temples, they denote some sharp disease at hand, with Efflux of Blood, especially these Symptoms happening or continuing on a critical day.

If the Face be sad, dark and cloudy, the Breath drawn with difficulty, the lower Lip tremble, the Spittle thin, and the Navel extended, they denote a foulness of the Stomach, which must be removed in time, to prevent violent diseases, that through that occasion may befall the party.

These and many Symptoms I might urge, but seeing the brevity of this Treatise will not permit, I shall wave them, and proceed to some Physiognomical signs of approaching Death, as they are laid down in Rules and Canons by the Learned.

Divers Rules to know by the Art of Physiognomy, the danger of Diseases relating to Death.

THE Philosophers and Sages of the World always conclude, that if the Sight or Image in the Ball of the sick Parties appeared dull, or after a manner not usual, that it argued Death was at hand.

2. If the Eyes withdraw themselves, or sink extraordinary deep in the concavity or hollow, it presages Death; for a penetratingume from the Cerebelle, or hinder part of the Head, entering the Optick branches, under a Chritaline contracted hardness, from whence it comes to pass, that the Eyes in a Convulsive manner are drawn inward, so that if it happen Death does not immediately insue, yet the sight is in extreame danger of being lost, if not irrecoverable.

3. If in sickness the Eyes change to an azure or reddish colour, being before of some other colour, they foretel great danger, if not Death it self.

4. If the Nose grows sharp and pale, during the time the party is under any fit or agony, Death is threatned. If the Nose be withered or depressed it is the like. If a pale yellowish water distil from the Nose, the danger is the same.

5. If

5. If the Mouth, as if the Membranes of the Jaws were loosed, appear to open for Air, drawing quick and short in any Disease, Death is eminent.

6. If the Teeth appear smaller and longer than usual, as if they were shooting out, Death is thereby eminently threatned.

7. If the skin of the Face and other parts be converted into yellowish or pale ashy colour, it prognosticates danger to the sick party.

8. If any person being sick, suddenly languish, and growing worse become pale and meagre, yet, being still sick, his or her Face become ruddy, it denotes danger and affliction.

9. If in the extremity of sickness the Breath of the party change to an ill Scent, and the Eyes appear as if they were fixed, Death is threatned.

10. If the party that is afflicted in the height of his sickness stammer abruptly, his voice become hoarse and sharp, changing from what it was before, being as it were inward, it is a sign of Death.

11. If the Breath be drawn with heaviness and pain, so that the Lungs seem to rise and obstruct the passage, the Breath being gross and fummy, it denotes the party will hardly recover.

12. If in extremity of sickness the Teeth, the Nails, the bottoms of the Feet change colour and become dusky, it is a bad sign.

13. If the Intestive issue at the Fundament, by reason of sharp humours, Death is threatened.

14. If the Face and Lips suddenly change into Earthly pale-colour in time of extraordinary sickness, it denotes Death, especially if the Body be weakened and decayed by the force of the Disease.

15. If a darkness appear and seem to cloud the whiteness of the eye, the sight dazle, the eye-brows writh and shrink up as it were in puckers, or the eye cast a squint, not usual to do so, the sickness will prove very tedious, if not mortal.

16. If one eye on a suddain contract it self less then the other, if water flow fast from the left eye, and the other be bleared, and if the eyes are fixed, a hard strugling to open them, or white Puffels appear under the eye, they are all dangerous signs.

17. If in a sharp disease the Face be smooth and shining, a Flux of the Belly, happening, no desire, but an extraordinary inclination to sleep, are ill signs.

18. Sleeping with the Lids of the Eyes open, and no moisture issuing forth, are signs of danger.

19. To lose ones hearing in the time of a dangerous Disease, with a contraction of the Ears, is the forerunner of much pain, if not Death it self.

20. To observe the Teeth blacky, rough, and disordered in an extream Disease, and that the party is wonderful inclinable to rub them, denotes great danger, and almost a dispair of recovery.

21. After a Sweat, if a cold quaking or shivering seize the party, the Hair stare, and a cold Sweat follow, chiefly about the Neck and Head, it is an ill sign, threatning the party with Death.

22. If the Tongue be black, the Mouth noisom and contagious, the Lips writhing and distorted, the Mouth opening without yauning, a pimple upon the Tongue, as it were a Pea, and the desire of hot things, are arguments of Death.

23. To contract the Yard and the Testicles in an extraordinary manner, denotes Death, especially if it be in a contagious sickness.

24. A hot vapour arising from the skin, the Breath being cold, and the coldness of the extream parts, are arguments of Death.

25. A yaxing or straining to vomit after having much vomited, the Flux of the Belly, the Jaundice, before the seventh day of sickness,

ness, the debility of the parts, with extreme leanness, are tokens of Death.

And thus much I have thought worthy to be noted as to these Observations useful in many kinds, whereby the sudden or latter approach of Death is signified or threatned to languishing Mortals and is one main part, and one main end of Physiognomy.

C H A P. XXXII.

How to find out the Genius of a Country, and be sensible of its wonderful effects.

THough this may seem strange to the incredulous, even to such as will not believe any thing beyond the ocular demonstration, yet certain it is there is a secret influence proper to peculiar places more immediately affecting and protecting one place than another, that is participating of the nature of the Planet, has greater Influence and as a secondary cause much, augments to the felicity or infelicity of Mankind, and therefore is call'd the good or evil Genius, and by the Ancients was much observed in all their undertakings, nay, was stiled their Guardian, or the Goddess Fortune.

To know the Genius, consider the humour that predominates in the Body, whether Flegm, cholerick blood, or Melancholy, which may be known by the lines in the hand.

for instance, if they be red, he or she is of a cholerick humour, which sympathizeth with the nature of fire, and consequently the Genius is of the fiery Region of the Hierarchy of *Gargatel*, or depends upon *Tariel Tubel Gavriel* his Substitutes; which may be discovered by the colour of the lines, according to their agreeableness with Fire, Air, and Water, or consistent with Earth. The first being red, the second pale or whitish, the third of an azure or bluish, and the fourth of a dusky or darkish colour, and the Genius's participating of these Elements, have their stations assigned in the four Quarters of the Universe. If it happen to be one of the fiery Figures of Geomancy, which are in number four, viz. *Fortuna-Minor*, *Amisso*, *Rubeus* and *Cauda Draconis*; or if it happen in one of those of *Mars*, which are *Acquisitio*, *Paer*, *Tristitia*, no doubt the Angle or Genius is of the Region of Fire, having its Regency in the South, and concludes Tuesdays to be the fortunate days of those who are born under their influence.

If in the Hand the lines and veins be narrow and long, appearing of whitish complexion, somewhat inclining to redness, they denote an airy or sanguine Constitution, the Genius in that case being of the Hierarchy of the Air attributed to *Raphael*, and under him

to

to *Miel* and *Seraphiel*, and those born under them are generally wise, virtuous, great students of Arts and Sciences, having their happy days on Wednesdays.

If in the Hand Lines and Veins appear long and bluish, mixed with white strokes, that denotes the party to be of a flegmatick Constitution, the Genius in that case referring to water, and have their Regency in the North, the principal is *Gabriel*, having under him, *Samuel*, *Mediel*, *Mael*, and the person born under their protection shall be wonderful fortunate in Sea-affairs.

If the Lines and lesser Veins in the Hand are found broad, short and thick, of a dark dusky colour, the Constitution is Melancholick, in which cause the Genius is found in the West, *Uriel* being Superior, and under him *Cassiel*, *Salchiel*, and *Assafiel*, inducing to learning the study of profound Sciences, and their happy days are Thursdays. As for these *Geniuses* they do not always dispence their immediate influence or assistance to mankind, but predominate more at one time than another, communicating strange things.

As for the Genius of the fiery Hierarchy ruling in cholerick persons, it is to be observed powerful in its operation, when the Sun is in *Aries* and *Leo*, in the Months of *March* and *July*. As for the Genius of the Air

it is most powerful in *March* and *April*, the Sun being in *Aries* and *Taurus*. The Genius of the Water when the Sun is in *Capricorn* and *Aquarius*, in the Months of *December* and *January*. The Genius of the Earth when the Sun is in *Libra* and *Sagittarius* in the Months of *September* and *November*, and at these times in Critical hours the Ancients affirm, that they appear to the sight of such as they protect or influence in sundry shapes, representing their power and grandeur according to their Hierarchical degrees, but it being a mystery too deep for the capacity of the unlearned, full of ambiguities, I shall the brieflier pass it over, and proceed to other useful matters.

C H A P. XXXIII.

Observations taken from the days of the Moon, with Relation to the Birth of Mankind, as to the undertaking of Business, by that means rendred fortunate or unfortunate.

IN this case the Observation according to the learned Antients, is to be taken from New Moon to New Moon. As thus if the party be born in the first day of the Moon, shall be vigorous, lively, fair, and increase in riches. If born the second day, his or her undertakings shall prosper, but sickness is threatned. if the third day, expect crosses and vexation in

in Love, by reason of inconstancy. If the fourth day, the party will be fortunate in affairs, but be much subject to pains and disorders of the head, occasioned by watery contractions. If on the fifth day, mischief is threatened by Thieves or Robbers. If on the sixth day, good fortune is promised by marriage unexpectedly brought to pass. If the seventh day, riches are promised by the death of Friends. If the eighth day, losses by Sea are eminent. If the ninth day, the person is promised long life, though attended with several crosses and vexations. If the tenth day, he or she shall be fortunate in finding things precious, which shall turn to their great advantage. If born on the eleventh day, the party shall be fortunate in Children of the Female Sex. If born on the twelfth day, the party shall be subject to travel, and be often in danger of drowning. If born on the thirteenth day, he or she shall be light and inconstant. If on the fourteenth, a calm estate is promised, accompanied with many blessings. If on the fifteenth, the party is promised success in Tillage. If on the sixteenth day, the party be born, he or she is subject to Rheums, Catarrhs, extraordinary Colds, and the like. If on the seventeenth day, it denotes the party of a peevish disposition, one given to quarrel and contention, by which many mischiefs

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shall

shall insue, if on the eighteenth day the party being born, much happiness is promised. If on the nineteenth day, it denotes the party slothful, much given to sleep and drowsiness, not desirous of labour, nor thoughtful of business. If on the twentieth day, it denotes the party from a low station to rise to a high degree. If on the twenty-first day the party is promised riches by Navigation. If on the twenty-second day he or she shall be unfortunate in Children or Relations. If on the twenty-third day, then shall the party be feeble, unhealthy, and fall into many disorders. If on the twenty-fourth day, the Dropfie and Gout are threatned. If on the twentyfifth day, bad success is predicted, in especially Rural Affairs. And so for the twenty-sixth, and twenty-seventh; for so many days, besides hour and minutes, is the Sun making her progress through the Twelve Signs of the Zodiack, as being the nearest Planet to the Earth, so that to her are more immediately attributed the rule of all watery Bodies, she drawing after her in her Rises and Fall, not only the Ocean and the Blood in the Body of Mankind, and other Creatures of substance, causing them to ebb and flow. but by her increase and Wain, causes a liveliness or decay in the parts of life: both Man and Beast naturally appearing more heavy and lumpish in her

her Wain than in her Increase. And thus much for the signification of the Moon's course relating to good or bad fortune.

C H A P. XXXIV.

The manner of Resolving doubtful Questions in relation to Friends, Marriages, places of Abode, Health, Prosperity or Adversity, love or business, with many more of the like nature within the rules of Astrology, &c.

Resolving of Questions in this kind has by many been held a curious Art, and by the Ignorant wonderfully esteemed, who generally conceit it can be brought to pass by no less than Conjuraton, though therein much mistaken; but however, though like other Arts and Sciences, it is not altogether infallible, yet it is lawful, and of much efficacy, rendering in many particulars such satisfaction, as the Inquisitive have thought impossible to meet with in their inquiry, though in this the Rules are not difficult, if seriously weighed and considered. As thus,

Observe the question and the time wherein it is demanded, consider the Planet that is Lord of the Ascendant, and the Sign that is posited, take the dimentions, and erect the Scheme, in which by comparing and making exact parallels, division of the Figures, by

which means the Nativity being brought within view. you may by understanding how the Planet that ruled in that, disposes, orders, or influences as a secundary cause, and from thence drawing your conjecture, make your solution; as suppose the question be, whether the party shall marry the party desired, if *Venus* a Planet properly influencing affairs of Love and Conjugal felicity be in the seventh House, which by Astrologers is termed the House of Marriages, or the third Angular House, the affair will be prosperous if begun at that time, and the party have success. If any person make a Voyage when the Moon is in the fifth House it will be prosperous, but if *Mars* be there, let him expect to suffer much by storms, and may be in danger of casting away. And so if any one sicken, *Saturn* or the *Moon* being in the eighth house, termed the House of Death, the recovery is to be doubted, if you contract Friendship, the *Moon* being in the third, which is the House attributed to Friends and Relations, it will be to your great advantage, prove happy and lasting; but if *Mercury* be there, the contrary. The first House is termed the Ascendant of the Horoscope, whence is gathered the condition of man's life, wherefore to undertake any business when *Jupiter* or the *Moon* is there will prove very fortunate. If *Jupiter* be Lord

of the Nativity in that House, honours and great preferments are promised. The *Moon* being in the fourth House at the Nativity, called the house of Inheritance and Treasure, the party shall have an estate fall unexpectedly. If a Woman conceive when *Venus* is in the fifth House, the Child will be Male. If in the sixth, a weak female Child. If *Mercury*, & *Venus* be at the time of the conception in conjunction in the 5th house, there happen twins, or if but one, it proves for the most part to be a Hermaphrodite, participating of either Sex. Business begun, the *Moon* being in the 12th. House, shall meet with many crosses and disappointments, going for the most part preposterously. If a party be born when the *Sun* is in the ninth House, and *Mercury* be Lord of his Nativity, he shall travel into many strange Lands, advance himself thereby, and increase in wisdom and piety, dying in his Native-Country in a good old-Age. If a party is born, the *Moon* being in the tenth House, and the *Sun* the seventh, *Mars* being Lord of that Nativity, good success is promised in Rural Affairs, but in other employments the party will be unfortunate. The party born when the *Moon* is in the twelfth House, and *Mars* Lord of the Nativity, is born to discontent, disorder, strife and reproach. In fine, the Houses have these properties

perities attributed to them, in case the Planet, that is, Lord of the Nativity, be in one or other of them, as that it must consequently. The first house so termed, is the Horoscope or Ascendant from whence the condition and manner of life is resolved. The second is the House of Riches, Servants, Substance, as also the expiration of youth. The third is that of Brothers, Sisters, and Kindred farther off. The fourth is that of Inheritance and Possessions. The fifth is that of Children, Pleasure, Delights, Substance, &c. The sixth is that of Sicknes and Health. The seventh is that of Wedlock, Contractions, Marriages, happy and unhappy breaches of Love, mistrust, and the like. The eight denotes of what kind of death the party shall die, and what befalls him in his latter days. The ninth is that of Piety, Wisdom, Learning, Philosophy and Travel, as well in Voyages at Seas, as by Journeys by Land. The tenth is that of Government, Advancement, Learning Eminency, Lordships, Laws, and has great Influence on the middle part of the life. The eleventh is that of Benefactors, Friends, Servants, and the like, much influencing old Age. The twelfth and last is, that of Enemies fighting, Labour, Envy, Treachery, and falls upon the latter end of man's days. Now from these the Question rightly stated,

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stated, the hour and minute of the Nativity, the constitution and complection of the party rightly considered, may be drawn strong conjectures as to health, sickness long or short life, marriages, happy or unhappy voyages, travel, children, friends, riches, prosperity in one place more than in another, and the like. And indeed this is the foundation on which all the pretenders to such Solutions build and draw their Inferences, from which many times come exactly to pass, though sometimes the expectations of the Inquisitive are left in the mist of Ambiguity.

C H A P. XXXV.

A further Observation of the Planets, and their Operation on Mankind.

IF it so fall out that the Moon be in *Gemini* or *Cancer*, when the child is born, she has not the power of the birth, but it must be attributed to the Lord of the next House. If the Sun be in *Leo*, which is his proper house, at the time a child is born, yet his power, by reason he is in his own house, is of no force, but it must in that case be attributed to *Mercury*, being Lord of the next house being *Virgo*. If the Moon be in *Virgo*, *Venus* is Lady of the birth, by reason *Libra* follows, which
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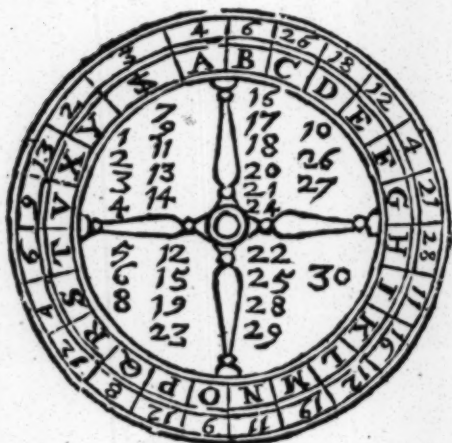
is her proper House. As for *Mars* and *Saturn*, it is held on all hands that their Influence is not so pernicious in their own Houses, as in Houses proper to other Planets, by reason their proper Houses being more natural to them, they pour not out their malign influence to that degree as is other cases. As for the rule of the Planets, by turns, they are these: On *Saturday* the first hour of midnight reigneth *Saturn*. The second hour *Jupiter*. The third *Mars*. The fourth *Sol*. The fifth *Venus*. The sixth *Mercury*. The seventh the *Moon*. And so beginning again in the like order, hold on their course throughout all time, making their changes, each Planet ruling the first hour of that day attributed to it, as *Sol* Sunday. *Luna* Monday. *Mars* Tuesday. *Mercury* Wednesday. *Jupiter* Thursday. *Venus* Friday. *Saturn* Saturday. And their dispositions are these: *Saturn* causes a firm and stable prudence. *Jupiter* a righteous justice. *Mars* a constant force and puissance. *Sol* an ardent charity, and good nature. *Venus* mildness and affability. *Mercury* fluentness of speech and a wary cunning. *Luna* a moderate temper, softness and effeminacy, Therefore the hour of *Saturn* is good to undertake deep Councils and Affairs that require great prudence to conduct, and bring them to perfection. The hour of *Mars*

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to undertake warlike enterprizes, or any violent or dangerous attempts. *Jupiter's* hour is good to enter upon Places, Offices, and Preferment. The hour of *Sol* is good to require and seek for the favour of Potentates and great men. The hour of *Venus* to sollicite Love, and seek a reconciliation with those who are at enmity with you. The hour of *Mercury* to undertake the out-witting or circumventing your adversary. The hour of the *Moon* to enterprize business of Navigation, or any thing relating to Water. Again, *Saturn* causeth death, dearth and peace. *Jupiter* a cessation of quarrels and strife, a quiet and temperate life. *Mars* Winds, Thunder, Lightnings, Quarrels, Contentions, Strife, and Blood-shed. *Sol* Long-life, Health and Prosperity. *Venus* causeth Vigor-Love, Friendship and Fruitfulness. *Mercury* causeth Controversies, Law-suits, Contentests and Contentions. The *Moon* causes great Floods and Inundations, Dropsies, and all watery Diseases incident to either Sex. And thus much as to these particulars.

C H A P. XXXVI.

Of the Pythagorean Wheel, commonly called the Wheel of Fortune, and what is to be observed thereby as to good or bad Fortune relating to man or woman.



Although this by some may be esteemed needless in a treatise so amply furnished with variety, yet that nothing that may contribute to the advantage of the Reader in this nature may be omitted, I have thought fit to insert these following Instructions.

Would you know the result of any Question? chuse a number not exceeding thirty, that

you

you best fancy, to that add the number or the day, and the first Letters of your Name, which probably may stand Figures, divide the number by three, and if the result be even, then will what you demand come to pass, but if odd, not, or at least not without vexation and delay.

Would you know whether you shall enjoy the party you love, in this case take the first Letters of your Christian and Surnames, add thereto the number of the Planet, and day of the Week, all which in one conjunct number divide by thirty, and if it fall out in the upper part of the Wheel, you will have your wish, but if it happen in the lower part you will find many crosses, if not altogether miscarry therein.

Another understanding of this Wheel, is thus, Chuse a number according to your pleasure, add to it the day of the Month, then the Letters of your Name, which united in one sum divide by thirty, which number if it happen to be 154 so divided, the overplus will be 14, which number being found in the upper part of the Wheel, promises success, but if in the lower part, renders it doubtful, if not altogether impossible to bring to pass: Another way there is by Alphaset in case of Victory, or who shall overcome, which is by comparing the Names of the parties, and subtracting

ing the numbers of signification, adding to each the number three, and in such cases the day of the Month, and the Planet, being the additional, if the three or thirteen remain the Supernumerary to one of the parties, he may expect success, and so in other cases relating to love, business, friendship, fidelity, riches, truth, falsehood, prosperity and adversity, honesty, dishonesty, malice, evil intention, fraud, or the like, too tedious herein to be inserted.

C H A P. XXXVII.

An account of the good and bad days in each Month, relating to Sickness and Health.

IF any party fall sick on the first day of the Month, the third day is to be feared, the which if he pass he will in all probability recover. If on the second day he or she fall sick, though the sickness may be tedious, yet is there great hopes of recovery. He that falleth sick on the third day, if he pass the next change of the Moon, there is great likelihood of his recovery. He or she that falleth sick on the fourth day, is in danger of continuing sick to the twenty-eighth day. To fall sick on the fifth day, denotes much pain and trouble,

trouble, yet promises a recovery. To fall sick on the sixth day, threatens the party with danger of death after a long sickness. To fall sick of any dangerous disease on the seventh day, may notwithstanding hope for recovery. To fall sick on the ninth day, promises a speedy recovery. To fall sick on the tenth day, is dangerous. To fall sick on the eleventh day, promises a speedy recovery. To fall sick on the twelfth day, is in danger of death within fifteen days following. To fall sick on the thirteenth day, denotes the recovery will not be before the eighteenth day. To fall sick on the fourteenth day, promises a quick recovery. To fall sick on the fifteenth day, denotes danger of life, unless the party recover within eighteen days after following. To fall sick on the sixteenth day, promises a recovery after much affliction. To fall sick on the seventeenth day, denotes the party to be in danger of death. To fall sick on the eighteenth day, denotes the party soon to recover. To fall sick the nineteenth day, denotes the party shall recover. To fall sick the twentieth day, signifies that sickness to be short, and that it will end in health. To fall sick the twenty-first day, promises a recovery, if the party escape the ten days following. To fall sick on the twenty-second day, promises the same with the twenty-first. He that
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falleth sick the twenty-third day, though he shall endure much pain, shall recover. To fall sick the twenty-fourth day, signifies the sickness to be very short; and the like is signified to the party falling sick on the twenty-fifth day. He that falleth sick on the twenty-sixth day, shall before the sixth day of the ensuing Month recover. He that falleth sick on the twenty-seventh day, is threatned with a tedious sickness, if not death. He that falleth sick on the twenty-eight day, is in the like like danger with the party foregoing.

As for the over-plus days, by reason *February* has but twenty eight days, and that the other two or three which are in some Months, being properly allowed to compleat the Sun's Revolution, and not the course of the Moon, it is the opinion of the Learned, that no direct Inferences can be drawn from thence, but rather in that case to begin again as if they appertained to another Month, reckoning one, two, or three, as the Month falls out, and count in this case, the success as in the beginning of this Chapter of favourable and unfortunate days.

C H A P. XXXVII.

The fixed Stars, and their Scituation profitable for Mariners, by which they may be directed how to Steer, &c.

For a more full continuation of this work, I have not thought it amiss to nominate the Celestial Signs, with the Stars that appertain to, or are compacted in them; and those that are so spangled, are divided into three parts, some of which are placed in the Circle of the *Zodiack*, some of them called *Northern*, and others *Southern* Stars: & those that are placed in the *Zodiack* have sundry Names attributed to them, according to the fancy of the Antients, not that they resemble the Creatures or such, but it is supposed on all hands, that those Names was given them by Artists to distinguish them; or at least as the Sun entering those Signs, sympathizes more or less with the nature of such Creatures, as the Ram, the Bull, and the like: In the Back of *Taurus* or the *Bull*, are placed the Stars called *Pleiades*: In the head of *Taurus* six Stars called the *Hiades*: The Stars standing before the Feet of *Gemini* are called *Propus*, and that as it were cloudy part of Heaven, which is *Cancer*, is known by the Name of *Persephe*: the two Stars dimly shining

ing that are near it, are called *Alini*: and the bright Star in the middle of *Leo* is named the *Lyon's-Heart*; the bright Star at the Fingers end of the left hand of *Virgo*, is called *Spika Virginis*: the little Star at the right hand of *Virgo*, is called *Protigettes*: the four Stars that are at the right hand of *Aquarius* are called *Urnathe*: Stars that go from the Tail of *Pisces* are called *Lines*, and in the *South* Line nine Stars are contained, and only five in the *North*: the brighter Star in the *Lines* end is called *Nodus*, and these are accounted useful Stars. Those between the *Zodiack* and the *Northern Pole*, are accounted *Northern*: As thus, *Ursa, Major*, and *Ursa, Minor*, *Draco*, that lies between the Bears *Arctophylax*, *Corona*, *Engon*, *Asin*, the *Harp*, the *Vulter*, the *Eagle*, the *Serpent* and *Serpentine*, the *Arrow* and the *Dolphin*, *Protomo*, *Hyppy*, the *Horse* that is near *Hyppacas*, *Cepheus*, *Cassiopeia*, and *Romeda*, *Perseus*, *Auriga*, *Deltoton*, *Bernices*, here likewise there are other Stars, who for their plain appearance had their names from the notable Stars, about the middle shank of *Arctophilax*, and are called *Arcturus*: and the shining Star placed by the *Harp*, borrows its name from the Sign: the Stars at the top of *Perseus* left hand are named *Gorgons*: the clear Star in the Shoulder of *Auriga* is called the *Goat*: the

two lesser Stars at the extremity of the hand are called the *Kidds*: and all that lye on the South side of the *Zodiack*, are *Southern* signs, their Names as follow, *Orion* the *Centaur*, & the Beast that he holds in his hand, *Thyrlylos*, the *Rehale*, the *Southern-Fish*, the Skinner of *Aquarius*, the Flood of *Orion*, the *Southern Crown*, the Road that lyeth by *Hyparcus*, and in these there are Stars that have taken proper names, the bright Star in *Prok-you* is called by that name, the bright Star in the *South*, *Dogs* mouth is called the *Dog* or *Dog-star*: The Star that shineth in the top of *Argo*, is call'd *Canopus*. And thus much touching these Stars, which well considered, may in a great measure be a help to Sailers in directing their Course, especially in those Seas where the Stars are the most material Guide. As for the two Tropicks, they are *Cancer* and *Capricorn*, the first the Summer Tropick or Oblitice, being the boundards of the Sun, and the two extreame of the twelve Signs: The Poles are Artick and Antartick, *North* and *South*, the former by reason of its Elevation is visible in our Horizon, but the latter is depressed, and not visible in the *Northern* parts of the World: These Poles are no other than a certain number of Stars, that making in a manner a Circle, turn only round, never rising and seeing as the other Stars; from

from whence they derive their names of Poles, or as it were, Centres of the Spheres on which they turn and move about.

C H A P. XXXIX.

An Essay by way of Discourse of the substance and nature of Heaven, and Celestial Bodies, &c. or a Scheme of Divine and Natural Philosophy.

THough this to some may seem strange, yet may it not altogether prove unprofitable, being drawn from Reason, general and particular Observations, as likewise from the Opinions of the Learned. First, Then I shall thus proceed, that amongst all Creatures in Heaven and Earth, some are spiritual, and others corporal, by the spiritual is meant those that have no body or visible substance, as Angels and the Souls of Men; now in this case some have life, and others not, some are lasting and immutable, others perishable and corruptible, some motion, and others without motion; and amongst those which are without life, there is difference in two points, some have natural motion, the rest want it; and amongst those which have this motion, some are mutable, corruptible, and subject to change, the rest not persisting
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always in their Estate, during the course of this World, stones and metals, &c. are of the number of those that have neither life, nor any natural moving whatsoever, but participate with the Stable Earth. The Water, Air, and Fire, are Creatures, the which, though wanting life, yet have the motion, and are subject to all corruption, as are all other Creatures composed of Elements, whether they retain life or not; for by reason they are compounded of matter, and contrary qualities, they do at length corrupt, and are changed; not in regard of the first nature and substance, which perishes not, tho' it changeth Forms, but returneth always into the same Element, whereof every compound consisteth, and notwithstanding, stones and metals are exceeding hard, yet are they not Exempt from corruption, but are consumed by Usage; but the Celestial Bodies consists of such matter, nature and substance, that being in perpetual motion, they ever persevere, and are intire in their first form, not being subject to change in Bodies, or any way consuming like other Creatures that are under them.

As for the matter and substance of the Celestial Bodies, it has occasioned divers disputes amongst the Learned, for some, even *Physiologists*, have affirmed, that the Heavens

and Stars are compounded of the same Elements with other Creatures, though somewhat refined and purged from its grossness; rendering this reason, *viz.* that they could not be visible, were they not made of visible matter, and that it is unlikely that visible things should be made of things invisible; from whence they conclude, that there is in the composition of Celestial Bodies, some portion of Earth and Water, and that they are more lucid and bright, they attribute to the nature of the Air and Fire; others are of Opinion, that the Heavens are composed of another nature of substance, which they term the fifth Essence, of most rare and different substance, from the Elementary, and much more excellent and noble; but whatsoever may be subtilly invented in this matter, it may be very well conjectured, that heat is the substance of substance of Celestial Bodies, which is inseparable from brightness, the similitude and semblance of light having the substance of it, and of heat, so annexed with it self, that it is almost nothing else, so that the light, brightness, and heat, may be taken for one and the same thing the substance and matter of Heaven, and of all the Spheres, neither are they more wearied, worn, and corrupted for all the labour they have performed by the space of so many thousand years, than

than they were the first day of their Creation; for we must not hold it for a change and alteration of their natures and qualities in that, according to their divers courses, the Stars and Planets are sometimes far from, and sometimes nearer to each other, and that they have conjunctions, oppositions, and divers aspects, according to the variety of their motions; not yet for the Eclipse of the Sun, occasioned by the interposition of the Moon's dark Body, between us and that glorious light, or of the Moon by the interposition of the shadow of the Earth, between the Sun and her lightness, or be, for such changes are not in their proper Bodies substance and quality, but only in regard of us and our sight, though in the end they shall wax old like a Garment, and pass away; but till that appointed time, sealed up from the knowledge of all Men or Angels, in the Bosom of infinite Wisdom, they shall keep their course without alteration.

C H A P. XL.

A Treatise of Fiery Meteors, and their Generation.



THE Generation of the fiery Impression oft seen in the Air, called burning Stubble, or sparkles of Fire, is on this kind, *viz.* When the matter of the Exhalation being an Unctuous or Oily Vapour extracted from the Earth, by the influence of the Stars, or Beams of the Sun into the highest Region, and there being in all parts alike thin, one part takes fire before the other can arrive, so kindled by degrees, it flies abroad like sparkles, or falling Stars.

The flying Dragon, or fiery Drake, another

ther sort of fiery Meteors, is a Body of a vaporous matter, ascending to the Region of cold, but by reason of its grossness, not capable to pass it; so that being driven down by the vehementness of its agitation, takes fire, forming it self into the shape of a Dragon, very fearful to behold, and in the like nature are generated and kindled fires in the Air, resembling Shields, Globes, Bowels, Lamps, Pyramids, and the like, according as they fall into fashion, by reason of the opposition they meet, or their sooner or later kindling.

There is a Light seen upon the Earth, called, *Will with the Wish*, which in Moorish or Marshy ground, is seen to go before men in a dark Night, called by the Latins, *Ignis Fatuus*, or foolish fire, which is indeed no other but a Vapour kindled by vehement agitation, moving and skipping up & down by the motion or direction of the Air, when through the darkness of the Night, men many times fixing their eyes upon it; they are so dazled as they loose their way, which they foolishly attribute to the power of this Vapour, which indeed has no such operation.

There are other flames which appear upon mens beards & hair, as likewise upon Beast's, these are caused by clammy Vapours scattered in the Air, and taking fire by their swift and

vehement motion which ingenders such heat, that in motion many times Arrows have taken fire, and Bullets have melted.

Comets or Blazing-Stars are no other than a huge Mass of vaporous Unctions, which by reason of its subtilty reaches the Region of Fire, and there blazes till the matter that feeds it is consumed: the Train or Tail being the blaze, and the round Head the Body of Fire that continues it, and cannot be seen, where the Sun beams make any impression, but is very discernable when the shadow of the Earth passes about it; but for the most part these Exhalations threaten mankind with divers Calamities, appearing as the Beacons of Heaven, to warn the sinful World, to repent.

C H A P. XLI

A Treatise of Airy Impressions, their Nature and Generation, &c.



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THE cause of many Suns and Moons appearing at once, that is the representation of many, though indeed not real, is, as to the first, when the Sun casts a full reflex upon smooth and watery Clouds, and in them impresses its likeness, so that sometimes there appear two, three, or five Suns in this nature, so are produced the Images of many small Suns like little Stars, and in like manner are produced the Images of the Moon, seen oftner than the former, by reason of her nearness to the Earth.

Lightning is caused by a hot Vapour, ascending from the Earth and Water, which in its Ascension taking fire, yet not being able to break through the cold Region, it forces its passages downward, when meeting with watery cold, it plunges into them, and rend them in pieces with horrible Bellowing, which is called Thunder, but when no Clouds interpose, or at least very thin ones, then are flashes of Lightning only seen, but no Thunder heard; the reason why the Lightning is so long seen before the Thunder is heard is, for that the sense of seeing, is more quick and instant than that of hearing.

Earthquakes are caused by Winds in the Bowels or hollow Caverns of the Earth, fighting with the heat and opposition they meet

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with, so that struggling for vent, they often in forcing their way, rend and force the Earth in sunder, and fly forth in prodigious Whirlwind, doing great mischief. Whirlwinds, properly termed so, is caused by a strong Vapour, or Airy Contraction that forces its way through a flock of Clouds, without any noise of Thunder, or flash of Lightning. Another sort there are, called fiery Whirlwinds, which is when a Vapour in such a case takes fire, which sort overthrows and destroys all dry things that oppose it.

Circles about the Sun and Moon are caused by the thick and grossness of the Air, for the Beams being shot direct, reverberate, or are beaten back, making a round Circle or Halen, according to the roundness of the body of Light which occasions it, and sometimes it so falleth cut through the Interposition of thin Clouds.

The Rain-bow is caused by the Suns Beams, darting ascance, or in opposition to a thick and watery Cloud, making the Colours lighter or darker, according to the deepness of their penetration.

The natural Winds are caused by the sudden and violent motion of the Air, and that directed from the turning of the Spheres more or less according, and the reason why it so often varies and changes, is to purge off,
and

and carry away the gross Vapours, which would otherways infect the Earth, by corrupting, and render it uninhabitable.

Rain is caused by Mifty Vapours exhaled by the heat of the Sun, which being drawn up, thicken, and are carried about by the Winds, till they are too heavy, and then fall down in showers; for the Clouds are of no solid matter, but only composed of moist and dry Vapours, and where it so falls out that the Wind is exceeding scant before the moist Vapour can ascend to its height or thicken, then does it fall again in Mist.

Hail and Snow are moist Vapours, conducted by too near approaching the Region of cold. If the Vapour be thick, then it is Hail or Drisle, if thin and expanded, then it is Snow; if thin and close, Rime or hoar Frost. And thus much for these particulars.

C H A P. XLII.

Of the perfect Composition which are in the Nature of things, by which the four Elements are to be considered.

AS for the four Elements, they may be fitly termed to resemble living Creatures, Plants, Stones and Metals, as for Stones they

they have their Original and Foundation from the Earth, and agreeing with its nature, ever descend. Metal may be said to be placed upon the second Watery Angle of the World, as agreeing in their Liquid Matter with Water, all Metals have their Original from Quicksilver and Sulphur, stewed or boyled in the Bowels of the Earth, and are finer or courser, according to the firmness or grossness of those Originals, upon the third or Airy Angle of the World. We may find Plants, for they neither grow nor fructifie, but in the open-day, and do properly retain the nature of Air, which they always require, as being fittest and aptest for them. Upon the fourth Angle, namely Fire, may be centered or put all living Creatures, whose lives as the Learned hold, subsist by fire, obtained from the Empireal Heaven and Spirit of Life, which is a quickning fire, and distributeth Life to all the Wheels of the World.

True it is, that under every Universal kind of these, there are divers particular species distinct the one from the other; for although stones may properly enough be termed Earthy, yet are they sometimes nominated of some other Element, which most prevaieth in their composition for doubtless all the Elements do meet together in the Procreation of them, but chiefly Earth and Wa-

ter,

ter, and may by their grossness or pureness be observed, which most predominates or contributed to the composition, for the dark stones are called earthly; and the clear ones watery. As for Metals, they participate mostly of a watery substance, though they have in them the composition of all the Elements, and may be resembled to the seven Planets, as Gold to the Sun, Silver to the Moon, Iron to *Mars*, Quicksilver to *Mercury*, Brass to *Jupiter*, Lead to *Saturn*, and Tin to *Venus*, being each of them imagined to have the fire or influence of the said Planets. As for Plants, although they may be by Nature Airy; yet there are some whose Roots, Leaves and Blossoms are hot in the first degree, others are cold and dry, some are moist, which diversity happeneth according as the Plant participateth, more or less of the sundry Elements. The like is to be observed of living Creatures, for although they are said to participate of the Region or Element of Fire, yet the composition of all the Elements are found in them, and without them no Creature can subsist; nay, divers are of Opinion, that all the glittering Frame of Nature, as well Celestial as Terrestrial, has a participation, though more rarified and refined. And thus Reader, I hope to your satisfaction, I have performed my promised Task,

Task, though but small to the eye, yet a work large to the mind, and not without much serious deliberation, easily comprehended. As for the pains I have taken here I exact no applause, but if advantage accrue hereby, give the glory to God, who is the only Omnipotent Wise Creator, and disposes of all things, and in whom all Created Beings are centered.

F I N I S.

A D V E R T I S E M E N T.

THere is lately brought from *Chily*, a Province in *America*, a most excellent Natural *Balsam*, found by several eminent Persons, to excel that of *Peru* and *Tolu*, in curing of divers diseases hath given demonstration: 'Tis a Remedy that no man under the Sun can compose, being a most Odoriferous and Natural *Balsam*: It cures most Diseases in humane Bodies; particularly helps all pains coming from Cold; chiefly pains in the Stomach, want of Appetite: Corroborating and strengthening the whole body: 'tis a wonderful Remedy for all inward sores, bruises, or ulcers of the Lungs, reins, bladder, or womb, &c. it helps shortness of breath, cough, consumption, or wheezings: 'tis good in most diseases of the head, as falling-sickness, apoplexy, palsy, trembling, convulsions, head-ach, and giddiness of the head; and strengthens the brain and nerves: It kills the worms, and helps the stone, and is a good provoker of urine; and brings away the sand and gravel, which oftentimes obstructs the urine: It helps all Fluxes of the belly; and 'tis a wonderful thing for most Diseases of the Ears, especially Deafness. And outwardly apply'd, cures all manner of green Wounds, Ulcers, and Fistulas; and cures most diseases in women, &c. It is only to be had of *Eben. Tracy*, at the three Bibles

Bibles on *London-Bridge*, at 1 s. 6 d. the
ounce, The bottles are sealed with the
Balsam-Tree.

*Books Sold by Eben. Tracy, at the Three
Bibles on London-Bridge.*

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